

דברים

V V O R D S
To give to the
Young-man
K N O W L E D G
A N D
D I S C R E T I O N.

O R,

The Law of Kindness in the
Tongue of a Father to his Son.

By Francis Fuller, M. A.

Γαν γινεται φιλότεκτος.

*Vox audita perit,
Litera scripta manet.*

Prov. 13. 1. *A wise Son heareth his
Father's Instruction.*

London, Printed by J. P. for Obed Smith,
Bookseller in Daventry in Nor-
thamptonshire. 1685.

43

4 6

324



To my SON.

Dear Son,

A Little while since
we parted with our
Dear Sam, never
to see each other more un-
til the glorious Day of the
Resurrection. Those smart
Expressions that frequent-
ly drop'd from him (beyond
any that I ever yet knew
of his Age) were no small
joy to me while he liv'd, in
hope that he might have

A 3 been

[]

been eminently useful when
grown up to Years, and
shapen'd by Education, and
will make him live to me,
tho dead, without carrying
any of his Ashes about me
(as Iphicrates did of his
dead Son) to perpetuate his
Memory. I hope you will
not easily forget him who
was (as you usually said)
so lovely in your Eye, and
so much beloved by you,
much less his latter end;
(there was that in it wor-
thy of your remembrance)
and least of all your own
Death

[]

Death, so much confirm'd
by his; he came last into the
World, but is first gone out;
as of the two Disciples that
ran to the Sepulchre, the
youngest came there first,
but the other followed af-
ter him.

I made an Epistle De-
dicatory long before he di-
ed, that contained some-
thing relating to you both;
but should I publish it, it
might appear as great a
mistake in the excess to de-
dicate an Epistle to two
Sons, when but one is li-

A 4 ving,

ving, as that of Apollo-nius was in the defect, when he saluted Decimus by the name of Quintus, and to my self an act of Cruelty, Mezentius-like, thus to tye the Living to the Dead; therefore have resolved not to do it.

The time of my Continuance in this World cannot be long, yours may be longer, but it is best not to think so; and therefore do all the good you can. These following Directions are given in order to it, and may,

may, if diligently obseru'd,
assist you in it.

I would not be as a
Mercury's Statue, to di-
rect only, and not move ;
nor as the Crab in the Fa-
ble, that advis'd her young
ones to go forward, whilst
she her self went backward ;
therefore desire to carry
them about me, with An- T^o ^{is}
toninus his Title things, ^{emperor}
for my self, and to be a
Practicer of what to you
I am an Instru^cter ; that I
may say to you, as Gide-
on to his Souldiers, Look
on

[]

on me, and do likewise:
Inde pafco, and hope that will reach
mnde paf-
cor, Inde
tibi appono. your Heart that comes
mnde ego
mvo. from the Heart of

Bath, Decem-
ber 8. 1682.

Your
Affectionate Father,

Francis Fuller.

TO

TO

Mr. Thomas	{	Scroop,
Mrs. Mary	{	
Mr. Anthony	{	Wood.
Mrs. Joan	{	
Mr. Richard	{	Ridley.
Mrs. Sarah	{	
Mr. Michael	{	Popc.
Mrs. Martha	{	
Mr. John	{	Dudelstone.
Mrs. Susanna	{	
Mr. John	{	Wickham.
Mrs. Esther	{	
Mr. William	{	Whitehead.
Mrs. Mary	{	
Mr. Henry	{	Gibbes.
Mrs. Elizabeth	{	
Mr. Godfrey	{	Vanettorn.
Mrs. Abigail	{	
Mr. Thomas	{	Edwards.
Mrs. Jane	{	
Mr. Samuel	{	Tyson.
Mrs. Mary	{	
Mr. Alexander	{	Dolman.
Mrs. Susanna	{	
Mr. Henry	{	Lloyd.
Mrs. Elizabeth	{	
Mr. Edmund	{	Tucker.
Mrs. Margaret	{	

Inhabitants in the City of *Bristol*,
and near to it.

Chil-

Children are Parents in a new Edition, and who but they should endeavour to prevent the *Errata*, and who (under God) better may, being always with them in their Minority, and having a Power over them.

They are parts of themselves, therefore should be as much concern'd for their Welfare as for their own:

They are committed to their care, and they as Trustees thereby oblig'd, not only to restore them upon demand, but better than when receiv'd.

They are begot in their own sinful likeness, and derive that from them which inclines and disposes them to all Evil; therefore it ought to be matter of their Sorrow, that it is so, and no less of their care (so far as they can) to prevent it: Did they behold the filth on their Souls that they bring with them into the World, they would see as much cause for

Sor-

Sorrow as Joy, and more to mourn over them, while dead in Sin, than when dead in Nature : and would they consider how far they have been instrumental to it, they would see as much reason to prevent the misery that attends it.

Had they contributed nothing to it, yet the hazard and danger of their perishing being great, as great fear should possess them, lest they should perish, and as great care that they may not.

The Heathens knew nothing of this ; yet many of them made it their first and principal care, to provide Instructors for their Children in Principles of Learning, and Rules of Life, wisely preventing Nature by their Discipline, accompanying their increase of Years with a growth of Virtue, that they might become men, and good together : and what a shame will

[]

will it be if the *Pagan* World afford better Parents and Children than the *Christian*.

What at first was principally design'd for the good of my Children (*viz.* my two Sons born in *Bristol*) is now dedicated to you for the use of yours ; that I judg'd necessary as oblig'd by Duty, and this not improper since ye are all in a married state, and have Children. It was calculated for my Meridian, but will serve yours : and that it may, is the sincere desire of

Your Obliged Friend
and Servant,

F. Fuller.

TO

TO THE
READER.

Solomon says, Fools hate Instruction ;
viz. not natural, but moral Fools, (for, Fools in Solomon's Dialect are the Wicked in David's) They, through Impotency, cannot receive it ; these, through Obsturacy, will not. To want Instruction is a misery ; to reject it, a sin ; to neglect it, is the sin of Parents ; not to receive it, the sin of Children ; they,

[]

they, by instructing, secure themselves ; and no less these, by harkening to it. Happy those Parents whose Hearts are so far turned to their Children as to do it ; but more happy, whose Childrens hearts are so far turn'd to God as to receive it. If this shall contribute any thing to either, it will then be as much the Joy, as it is now the Desire of

Your Friend,

F. F.

WORDS

WORDS

To give to the Young Man
Knowledge and Discre-
tion.

THERE are three Principles in Philosophy own'd by some, (*viz.*, Matter, Form, and Privation) and so there are three principal and prime Truths in Divinity to be inquired into, and known by all that expect Salvation, *viz.*

1. Their Misery by Nature.
2. Their Recovery out of it.
3. Their Duty when Recovered.

1. What they are out of Christ.
2. What they are by him.

B

3. What

Words to give to the Young Man

Col. 1.27.

3. What they must do, or how
they must walk, when in
him.

All which when believed and
Deut. 4. understood, may be as the three
41. Cities of Refuge, for the guilty
& 19. 23. Posterity of *Adam* to flee unto,
Gen. 9.18, as the three Sons of *Noah* (after
19. the Flood) the Seminary of a
1 King. 17. stretches of the Prophet *Elijah* or
21, 22. the Widow of *Zarephath*s dead
Son) a means to put Life into them, who by Nature are as truly
dead Spiritually, as that Child
was Naturally.

1. Knowledge of Misery.

Sense of sin, and Misery by itself alone, will do no good, nor anything without it, for the foundation of Happiness is laid in it. The knowledge of a Disease makes way to a Cure, and sense of Misery is the first step to Mercy; we usually say, it is most miserable to have been happy, but in this it is the happiness of sinners to know

Knowledge and Discretion.

3

know their misery, and their greatest misery if they do not.

2. Knowledge of the way, or means of recovery out of Misery.

None but Sinners need Mercy, and none but sensible sinners will seek for it, but yet they cannot seek it aright, unless they know the way to it, no more than they can find it, unless they seek it; the Diseased Woman in the Go-^{Mat. 9.20,} spel was sensible of her Bloody^{21, 22.} Issue before she came to Christ, and came to him before she was healed by him; it was not barely the apprehension of her Disease, but the apprehension of her Disease, and of Christ (her Physician) that cured her: None so fit to seek for Mercy as humbled sinners, and none but such will; but yet unless they do, they cannot have it.

3. Knowledge of Duty; when redeemed from Misery.

Conversion is a change from one contrary to another, not from

Words to give to the Young Man

one sin to another (that is Hypocrisie) but from ~~two~~^{one} ~~like~~ ~~are~~ contrary one to another; from the privation to the habit, from Darkness to Light, and from Death to Life; this new state calls for a new life, and all that are brought into such a state, must live suitably to it; they must not be al-

^{1 Thes. 2. 12.} always sinners because they were sometimes so, for once is above any Indulgence granted.

I. Knowledge of Misery.

Sense of Misery is necessary, not to merit Mercy, but to qualify for it; not to fit the God of Mercy to give it, but the necessitous sinner to receive it.

Now, the misery of all by Nature is best known (as one contrary compar'd with another) by considering the happiness of Man in his state of Innocency.

When God had made the World, and richly furnish'd it with all things for Necessity and Delight, he then made Man, not in the Image

Image of any inferior Creature, Gen. 1.26
but in his own; which Image
was both outward and inward,
consisting partly in his Body, and
partly in his Soul.

Partly in his Body, As it was
an Instrument of Righteousness, So admi-
and a frame of admirable com- rable a
posure, containing so many Mi- Structure,
racles as Members, so many per- that Galen
fections as parts, and in some de- (a Hea-
gree resembling the Majesty of then)
God. made a
Hymn of
Praise to
God that
made it.

Partly and chiefly in his Soul,
by an inward resemblance of it
to God, not only in the Spiritual
Nature of the Soul, but in the
Natural Faculties, Properties, and
Endowments of it, viz. Knowledge,
Righteousness, and True Holiness.

i. Knowledge in his Understanding.

Of all that was needful for his
state of Perfection and Happiness,
viz. A knowledge of God and his
Excellencies, of himself as to the

Words to give to the Young Man

Nature of every Faculty of his Soul, and both the temper and use of every Member of his Body, and of all other Creatures, both as to Nature and Kind, and how to carry himself uprightly to God and them.

2. Righteousness in his Will.

A Natural Inclination (with a power) perfectly dispos'd to the whole will of God, and to every thing that was just, right, and good, without any reluctance, and of himself to will nothing that was not so.

3. Holiness in his Affections.

Being free from all Disorder, Sin, and Impurity, rejoicing in the love and bounty of God, loving him as the chiefest good in himself, and as the Author of all his.

As soon as *Adam* was made,
Gen 2. 7. God planted a Garden in *Eden* (in
8. & 15, which was every Tree pleasant to
16, 17. the sight, and good for Food; the
 Tree of Life also in the midst of
 the

Knowledge and Discretion.

7

the Garden, and the Tree of Knowledge of Good and Evil) and put him into it to dress and keep it, and entred into a Covenant of Life with him (called a Covenant of Works) upon condition of perfect Obedience, forbidding him to eat of the Tree of the Knowledge of Good and Evil, upon pain of Death. Gal. 3.12.

God might have dealt with him in a way of absolute Sovereignty, and required Obedience from him without any promise of Reward, but he did not, for he entred into a Covenant with him, containing a Precept, Threatning, and Promise.

A Precept, requiring perfect and perpetual Obedience.

A Threatning, denouncing death if he did not obey it.

A Promise, assuring Life if he did; and though the promise is not so clearly expressed as the threatening, yet as strongly and truly imply'd; for if Adam must

Words to give to the Young Man

die if he disobeyed, he should certainly live, if he did not.

The Death threatened was Temporal, Spiritual, and Eternal; the first, in the separation of the Soul from the Body; the second, in the separation of the Soul from God; the third, in the separation of the Soul and Body from God for ever; one, from the presence of his Grace here, the other, from that of his Glory hereafter.

Gen. 2.17.
& 3.19.

רָבֶד

מְמוֹן.

In dying thou shalt dye, and all kinds of Death were threatened.

The Life promised imply'd a continuance of his present Life, and the assurance of one to come; a confirmation of his present happiness, and a translation (at last) to a greater and better.

The present Life enjoy'd was two-fold; one, as a Man and a Creature; the other, as a perfect and upright Man: The first consisting in the Union of Soul and Body, the second, in a Union betwixt God and the Soul.

The Life to come, was a perfect, immutable, and eternal happiness

Knowledge and Discretion.

9

piness both of Soul and Body with God, through a perfect likeness to him, and an immediate vision and fruition of him in Heaven to all Eternity.

Adam being a glorious and excellent Creature by Creation, and endow'd with a power and will to obey, stood bound to obey, both by the Law of Nature, and the positive Law and Command from God, which obliged him to it.

Ram. 2.
14, 15.

But being made with a freedom of will (*viz.* a liberty of its own accord) to choose, or refuse; to do, or not to do; to stand, or fall, at his own choice, without constraint or force from any; and being mutably good, his will, though naturally dispos'd to good only, yet being mutable and changeable, it might be altered, and become evil, as it did; for, through the Temptation of the Devil, the persuasion of *Eve*, and Pride (a desire to be as God) through Luxury and Sensuality,

Eccles. 7:

29.

IN.

a

Words to give to the Young Man

a disregard of the promise of Life, and a disbelief of Death threatened, he did eat of the forbidden Fruit, and by it fell from his state of Innocency and Happiness, into a state of Sin and Misery.

1. *Of Sin.* In the loss of his Original Righteousness, and the Gen. 6. 5. depravation of his Nature in all Job 14. 4. & 15. 14. the faculties of his Soul, and the members of his Body.

2. *Of Misery.* In the loss of his Gen. 3. 8. communion with God in Para-
10. radise, and subjection (as justly
& 23. 1. obnoxious) to all the direful ef-
fects and consequents of his wrath
in this World, and in that to
come.

Adam was not a private, but publick Person, the Representative of all Mankind ; and the Covenant made with him, was not for himself only, but for his Posterity also, that should by ordinary Generation descend from him : He was the Head of the Covenant, and they Parties engag'd

Knowledge and Discretion.

gag'd with him by that stipulation, Legally Parties in that Covenant, and as naturally in him (the Head of it) as streams in the Fountain, and branches in the Root; in his standing, they stood, and in his fall, they fell; sinning in him, they fell with him, and partake with him both in his sin and misery.

Dum puni-
tur aliquis
pro peccato
primi Pa-
rentis, non
punitur pro
peccato ab-
terius sed
pro peccatio
suo. Aqui-
nas, quæst.
4. de pec.

orig. Art. i.
Rom. 3. 9,
10, 11, 12,
& 23.
Rom. 5. 18.
19.
Rom. 7. 18,
19.

1. *In his Sin.* By the imputation of that particular sin committed by him, and by a communication of that corruption derived from him, whereby they are indispos'd to all good, and inclin'd to all evil.

2. *In his Misery.* Being justly liable to all the punishments of sin in this World (both outward and inward) on their Souls and Bodies, and to those in the World to come, in the sharpness, universality, and eternity of them.

Gal. 3. 10.
Col. 3. 6.
Mat. 13.
42.
Rom. 2. 5.
Rev. 19.
20.
Mat. 10.
28.
Mat. 5. 26.
Mark 9.

The Head of *Nilus* is admir'd, because it cannot be found out; but the Spring-head from whence the

43, 44.
² Thes. 1.
9.

Words to give to the Young Man

the misery of all by Nature arises, may; (*viz.* from sin) the Spring is known; but how many, and how bitter the streams are flowing from it, cannot easily be known; the River that watered

^{Gen 2.10.} the Garden of *Eden*, branched out into four streams onely, but

<sup>Rom 3.16.
& 7.24.</sup> the streams flowing from the sin committed there, are innumerable; broad and deep, a complex misery, as to kind and degree, comprehending both sin and punishment; some are sins, and not miseries, and some are miseries, and not sins; of both which something may be seen in these eight following particulars, *viz.*:

1. *Filthiness.*
2. *Enmity.*
3. *Darkness.*
4. *Poverty.*
5. *Nakedness.*
6. *Bondage.*
7. *Death.*
8. *Wrath.*

I. Filthiness.

Adam at first (as he came out Ezek. 16. of Gods hands) was pure, without spot or wrinkle, (within and without) but as he came out of Mat. 12. the Devils hands, or when by sin 45. that unclean Spirit entred into him, he (and in him all his Isa. 64. 6. sterity) became as an unclean thing.

All that are brought out of this Ezek. 36. state, are sprinkled with the Blood 25. of Christ, and cleansed from all Heb. 9. 14. & 10. 22. their filthiness both of Flesh and Eph. 5. 26. Spirit ; but they that are not, 27. though Noble by Birth, are but (as *Naaman*) Noble Lepers ; tho 2 Kings 5. Princes by Blood, attainted ; yea 1. 2. though Angels for outward Beauty, yet but as Devils in the sight of God ; in his Eyes they are unclean, though not in their own, and the more when they are not so.

Grace is the Ornament of the Psal. 16. 3. Soul, and all that are adorned & 45. 11. with

Words to give to the Young Man

with it, have Christ's Beauty upon them, a Beauty that God greatly desires, and delights in.

But Sin has defiled the whole man, from Head to Foot, not one

part only, but every one, inside and outside, Flesh and Spirit, Body and Soul (the Faculties of one, and Members of the other) Mind and

Conscience, Thoughts and Imaginations, Affections and Desires, Words and Deeds: All of them in general and especial are become altogether filthy by it.

Some sins defile the Body, but all Sins defile the Soul, and that with a filthiness so great, that all the filth in the World (should it meet in one common sink) cannot equallize the pollution of it.

*Horrenda
vox.*

2. *Enmity. viz.*

Habitual and actual, inward and outward, in Affection or Action, Reconciliation offer'd, implies it;

Knowledge and Discretion.

it ; for, there can be no Reconcili- ^{2 Cor.} ation where there is no Breach, ^{20.} nor any Peace made, before the Enmity is subdu'd.

Adam at first was in a state of ^{Exop.} Friendship with God, ^{Rom.8.} God and he were as nearly conjoyn'd as a Creator and Creature could be, without sin; but sin made a breach, and separated these Friends.

All that are brought out of this state, have thrown down their Weapons of Hostility, are recon- ^{Rom.5.} ciled to God, and at Peace with him ; but they that are not, are (like *David* and *Absalom*) in open ^{2 Sam.1.} Hostility against him ; and as *Absalom* made all the means he could to stir up the People in Rebellion against *David*, so they employ their whole strength of Soul and Body against God : They are Enemies to him (both actively and passively) Haters of God, and hateful to him ; Haters of him, and hated by him, as clearly appears ^{2 Cor.5.}

by

6 Words to give to the Young Man

by the terms of Difference on their part, and on Gods.

1. On their part who gave the Offence. They are Strangers to God, and unacquainted with him, they are Foreigners, and alienated from the Life of God, without him, afar off, and at distance from him, they know not God, nor desire it, (for he is not in all their thoughts) they acknowledge no wrong (say not, *What have we done*) nor repent of their wickedness ; they seek not after God, nor for peace with him, nor are willing to come to him for it ; they will not accept of Overtures, Parleys, and tenders of Peace, nor read the Articles of Agreement, or Covenant of Peace, but count it a strange thing ; they will not hearken to God's Voice, nor regard it, will not be persuaded, nor gathered to him, but reject and contemn him, and take Counsel against him. They bid him stand

nd off and depart (they de- Job 21.
-
e not the knowledge of his ^{14.}
ays) abuse his Ambassadors Acts 26.
hat are sent to treat of Peace, ^{18.}
List themselves under the <sup>2 Tim. 2.
26.</sup>
mmand of Gods utter Enemy Psal. 139:
e Devil) and rise up in Arms ^{21.}
open Rebellion against him. Job. 8.44.
When God is for Peace, they
for War.

a. On Gods part.

Who as he is a just Enemy, so
ver an Enemy to all impenitent
inners: He is strange to them,
eps at a distance, and with-
aws from them, knows
them afar off, and is An- Isa. 57.17. Ps. 138.6.
gry with them, Curses Psal. 7.11. Ps. 18.26.
their Blessings, rejects Isa. 1.11. & 59. 2.
their Services, and counts Psal. 5. 5. & 11. 5.
them an Abomination, Psal. 146. 9. Psal. 1.
hates them, and walks u. 2 Cor. 5. 19.
contrary to them, has a Contro- Prov. 15. 8. Δορά
versie with them, Proclaims his Hos. 5. 6.
Displeasure against them, and re- Jer. 25.
sts them in open Battel array, ^{31.} I Pet. 5.5.

18. *Words to give to the Young Man*

turns their way upside-down, and causes it to perish.

They are Outlaw'd Enemies.

God had no Friends (among Men) untill he made Friends out of Enemies: He was in Christ reconciling the World unto himself.

3. *Darkness.*

Adam at first was made a Son

Prov. 20. of Light (the Candle of the
27. *Monstrum
ingens cui
lumen ad-
emptum.*) but af-
fecting the Tree of Knowledge
above that of Life, he brought
Eph. 4.18. Darkness upon himself and all
his Posterity.

All that are brought out of this
Eph. 5.8. state, are Light in the Lord (they
John 9.25. were blind, but now they see)
Rev. 16. but they that are not, are Dark-
10. ness in the Devil, the Prince of
Darkness (whose Kingdom is full
of Darkness) they are not onely
dim of sight, but stark blind;
Children of Darkness, doing the
works of Darkness, which lead
to Eternal Darkness.

4. *Poverty.*

4. Poverty.

Adam at first was the Rich Heir Rev. 3.17.
 of the World, and Lord possessor
 of all ; but by sin he became a
 Bankrupt, and then Justice seized
 on him (as the Creditor on his
 Debtor) and turn'd him the un-
 just Possessor out of all ; he was
 not the first-born, yet had a dou-
 ble Portion ; but by losing all at
 one cast, he fell into decay, and
 became the first-born of the Poor : *Isa. 14.30.*
 He was undone, and all his Po-
 sterity had been ruin'd with him,
 had not Christ, the Jewel of the
 Imperial Crown, been parted with
 to discharge the Debt.

*Minimè
naturæ, et
maxime
dilectum.*

All that are brought out of this *Rev. 3.18.*
 state, are Rich, and have all things ;
 but they that are not, are indi-
 gent Beggars (without substance *Isa. 40.20.*
 or true Riches) having no Obla-
 tion to offer unto God, nor any
 thing of their own to satisfie that
 double Debt which they owe, *viz.*
 of Obedience, as Creatures ; and
 of Satisfaction, as Sinners.

Ezek. 16.

5. Nakedness.

7.

Rev. 3.17.

Adam at first was arrayed with the resplendent Robe of Righteousness, he wanted neither external nor internal Ornaments; but sin (the Mother of Shame) defiled them both, and the Devil (as a Conquerour with his Captive in War) stript him of all those Ornaments, and left him naked.

All that are brought out of this state, are clothed with the Robes of Christs Righteousness, (Solo-

Mat. 6.29.

mon in all his Glory was not arrayed like one of these) but they that are not, are in the Raggs of Nature (filthy Raggs) which as filthy, defile, and as Raggs, cannot hide nor cover the shame of their Nakedness.

Rev. 3.18.

Sin left us, and Christ found us (as the Man in the Gospel) Naked, and out of our Wits.

6. Bondage.

6. *Bondage.*

Adam at first had perfect freedom, and was in bondage to none, but Sin brought him, and all his Posterity into it; a Yoak, that neither he their Father was, nor they his Children are, able to bear.

All that are brought out of this state, are made Free by Christ, ^{John 12. 31.} (the Devil is cast out, and Rules not as a King, though sometimes he may as a Tyrant) but they that are not, are Slaves; not only near to Slavery, but actually in it; they may say (with the Jews) that they were never in Bondage to any, but they are, and that in Soul and Body too.

The Moralist says, if the great ones of the World were divested of their Robes, it would plainly appear what Slaves they were; but all, both great and small, high and low, with all their outward Ornaments are Slaves; they were so, before they came out of

Words to give to the Young Man

the Prison of the Womb, and greater when out of it than when there, to Sin, and the Devil.

1. To Sin.

Psal. 73. 6. Not onely Pride, but every sin else as a Chain compasses them about; for they are in the Bond of Iniquity, sold under it, and Bond-servants to it.

So many Lusts, so many Masters, and every one give contrary Commands.

John 14.

30.

Acts 26.

18.

Eph. 2. 2.

2 Cor. 4. 4.

2 Tim 2.
u.l.

2. To the Devil.

He is the strong Man, and Prince of this World, that has Snares by which he takes them Captive, and a Power, by which he Rules over them, as a Tyrant over his Vassals (from whom he exacts Tribute) as a Master over his Servants (who are under his Command) as a Conquerour over his Captives (who are led by him at his will) and as a Father over his Children (from whom he expects Obedience) they are not onely Children of the Devil, but Slaves to him.

1 John 3.

10.

They

They are his by possession,
though Gods by right.

7. *Death.*

Adam at first was alive, but when the Devil, the first-born of Death (as Prince of Death, and first Condemn'd to it) devour'd <sup>Job 18.13.
& 38. 17.</sup> his strength, the Gates of Death (*viz.* present and certain Death) Temporal on his Body, and Spiritual on his Soul, were opened to him; and but a step there was ^{Rom. 5. 12.} betwixt him and Eternal Death.

All that are brought out of this state, are alive in Christ, alive by him, and alive to him; but they that are not, are dead, not only sick, weak, or diseased, but dead: They may be indeed alive as to their own Opinion, (so *Paul* for a time was) and in the Opinion of others (so the Church of *Sardis* was) and may be alive as to sinful works (living in them, and to them) but this their Life is their Death; for it is not a Physical Death, which is a loss

24.

Words to give to the Young Man of the Faculties, but a Moral one, which is a loss of the goodness of them.

Sin cast *Adam* and all his Po-
sterity, not into a swoon onely,
but a Death; and they are all ever
since by Nature not (as Christ
said of *Lazarus*) asleep, but dead
in sin; not (as the Wounded
Man in the way to *Jericho*) half
dead, but altogether so, under
the sentence of a Natural Death,
under the power of a Spiritual
Death, and under the guilt of an
Eternal Death.

Sententia legis. Sons of Death, for they are all
Condemned.

20.

8. Wrath.

1 John 4. 8. God is Love, and *Adam* in In-
nocency found favour in his sight,
Quoad effectum non and was greatly beloved by him;
quoad effectum. but by sin, his Anger was kindled,
and his wrath waxed hot against
him.

1 Thes. 1. 10.

All that are brought out of this
state, are delivered from wrath
(wrath present and to come)
but

but they that are not, are under wrath; wrath is their Fee-simple, and proper Inheritance, to them it is due, and to them it belongs, for as Children of wrath they are Eph. 2.3. born to it.

The Scripture concludes all under sin, and sin concludes all under wrath ; it is sins wages, and God will see Justice done.

2. Of Recovery out of Misery.

God left not miserable Man thus fallen (as the ^triest and *Levite* Luke 10. 30, 31, 32. the wounded man in his way to ^{33.} *Jericho*) but (with the good *Samaritan*) had Compassion upon him, and sent his Son to heal those wounds sin had made, and to recover him from that state of Misery, into which by sin he was fallen ; by his wounds he healed him, and by dying, restored him to Life.

Adam was the first man, the *Primus factarius*. Natural Head of all men ; and Christ, the second man, the *Mystical*

26 Words to give to the Young Man

stical Head of all Believers : He
1 Cor. 15. was the Earthly man, this the
47. Lord from Heaven.

The Titles given to him, show
(as Remedies do the Disease) the
misery of all by sin on our part,
and the happiness of all Believers
on his.

Heb. 9.15. & 12. 24. He is a Mediator (and the
1 Tim. 2.5. onely Mediator) an Advocate, a
1 Joh. 2.1. Deliverer, Healer, and Purger of
Joh. 4.42. Sins, a Reconciler, Saviour, and
Rom. 11. Redeemer ; he is all these in him-
26. self, and whatever the necessities
Heb. 1. 3. 2 Cor. 5. of lost and undone sinners can
19. need, or require ; but none of
John 1.12. them to any, unless by Faith they
receive him ; and therefore, if you
expect any help from him, you
must by Faith go unto him, and
Mark 10. you need not fear going, if you
49. see a present and absolute need of
him (for, behold he calls you) and this need you will find, if you
consider, that your condition by
Nature is no less than a state of
Filthiness, Enmity, Nakedness,

Dark-

Darkness, Poverty, Bondage,
Death, and Wrath.

I. *Filthiness.*

I. A Filthiness so deep, that it is not onely extensive, but intensive, compared to marks and brands in the Flesh (which are not easily got out) to colours of the deepest dye (double dipt in the wool and web) to the spots of a Leopard, (which are not by way of accidental, or external, but innate coherence) and to the blackness of an *Ethiopian*, which cannot be washt off; the Colliers blackness may be washt off, but not the *Ethiopians*; and the Lepers spots may be taken out, but not the Leopards.

A Filthiness so great, that neither the Tears of Repentance, nor the Flames of Hell-fire, nor any thing but the Blood of Christ, can wash, or purge it away; the sacred Laver, cleansing *Jordan*, and healing *Bethesda*, set open for all that will, to wash in for sin,

Zech. 13. 1. sin, and uncleanness : The Priests
 Rev. 1. 5. under the Law, cleansed by the
^{1 John 1.} Blood of Beasts, but Christ by
 7. his own Blood ; his will is, that
 you should be clean, and there-
 fore you must by Faith apply his
 Blood, that you may be so.

^{John 13.} Christ washt his Disciples Feet
 with Water, but their Hearts
 with his Blood; and unless he thus
 wash you, you can have no part
 in him ; and unless by Faith you
 go unto him, you cannot be thus
 washed by him.

2. *Enmity.*

A degeneracy beneath the brute
 Beasts, for none of them are at
 enmity with God, with us they
 are, and we may blame our selves
 for it, for they never Rebell'd, un-
 till we Rebell'd.

Isa. 27. 5. By doubling
 of the Phrase, *Make
 Peace, Make Peace*, as
 by doubling of the
 Dream to Pharaoh, it
 appears a thing cer-
 tain, and establisht by
 him, Gen. 41. 32.

But yet God is wil-
 ling to be at peace, for
 he commands it, pre-
 scribes a way to it, and
 assures it to all that like
 the terms of it, he offers
 it

it freely, and sues for it earnestly, and therefore it highly concerns you to make peace with him ; it is not convenient onely, and fit to be done, but necessary, and that which must be, and if ever, it must be in his way, and at his time.

1. In his way, *viz.* by Faith in Christ, for the blessing of peace is the blessing of Faith in him, who as Priest purchased it, as Prophet preached it, and as King works it, in all that believe in him.

Rom. 5.1.

2. At his time, and that is the present time, *viz.* of Life, and therefore let not the Sun of your Life go down upon your Enmity to God, for if you do, terms of peace shall neither be offered to you, nor accepted from you.

Luke 12.

58, 59.

There is no Quarter given in Hell to Enemies.

3. *Darkness.*

A Darkness that implies a state of evil, both sinful and penal ;
not

Eph.4.18. not of the Body, but Mind, a Corruption of the most excellent Faculty, yet not incurable ; for,

Mal. 4. 2. Christ the Sun of Righteousness,
 Isa.42.6. Luke 1.
 78, 79. Luke 2.
 32. Joh. 8.12. & 12.46. Acts 26. 18.

the day-spring from on High, was sent into the World as a Light (not onely to all the Types, Prophecies, and dark shadows, but) to them that sat in the darkness of sin and misery, that from him they might receive the light of Spiritual knowledge and comfort ; and therefore, if you are brought out of this state of darkness, it concerns you (as the blind Man in the Gospel did when healed by Christ) to appear for him against all that oppose him, to cast off the works of darkness, and walk as a Child of light ; but if you are not, it concerns you as much, to go unto him (as blind Bartimaeus did for the Eyes of his Body) that you may receive your sight.

Mark 10. 46. Omnia ex-trachristum benebricosa, Marlorat. Luke 4. 18. Rev.3.18.

Christ is the great Oculist sent from Heaven, and none but he has the Eye-salve to cure you.

4. *Poverty.*

So great is the Poverty you are fallen under by sin, and so low are you brought by it, that all the Creatures on Earth are not able, no, nor all the Angels in Heaven, to raise you, or set you up again; nothing less than the Riches of Heaven, and Treasures of a Deity can, and Christ onely has them, who became poor for our sakes, that we through his poverty might be rich, and therefore to him you must go, that you may be enriched by him : Of other Riches, the promise is conditional onely, but of these, it is absolute, but then you must come and buy them, and you need not Isa. 55. 1. fear, for it is a buying without Money, all the price is a will to accept them.

² Cor. 8.9.
Rev. 3.18.

5. *Nakedness.*

Tamar, when deflowered, rent 2 Sam. 13 her Virgin Robe, and sin by defiling the Soul, rent off the beautiful Garment, that Virgin Robe of

^{18, 19.}

Words to give to the Young Man

of Innocency, with which it was cloath'd ; but Christ is not onely Armour for defence against weakness, an Ornament for Beauty against Deformity, but a Vesture for covering, against Nakedness ; and therefore you must by Faith put him on, if you would be cloathed with Salvation, not for an out-side Garment of Profession onely, or in shew, but in reality ; not as a covering for sin, but for Righteousness in Justification, and for Holiness in Sanctification, as a defence against the guilt and power of it, that your nakedness may not be uncovered, nor your shame seen.

Your own Righteousness (like
the curtai'd Clothes of David's
Ambassadors sent to Comfort Hanun) is imperfect, scanty, and
too short to do it, Christ's Righteousness onely can, and without
it you can never obtain the Blessing ; for, as you came Spiritually
naked into the World, so if you
go

Rom. 13.
vts.

2 Sam. 10.
4, 5.

Gen. 27.
15, 27.

go out so, you will be covered Dan. 12.2
with everlasting shame.

Onely this you must remember, that though Christs Righteousness is a Garment large enough to cover you, yet the Rags of Nature must be pull'd off before that Robe will come on, for it will come upon none but a naked Soul.

6. Bondage.

A cruel Bondage, worse than that of the *Israelites* in *Egypt*; for it is to (Sin and the Devil) the worst of Tyrants, and without the least degree of Ease, or Liberty.

He (in the Gospel) that was Mark 5. possessed, could break all Chains 3, 4. asunder, but those of the Devil; Luke 4.
13. and from other Bondage you may be able to redeem your self, but from this you cannot, either by your self or others, but by Christ onely, the Angel of Redemption, 1 Pet. 1. and great Redeemer, that paid 18, 19. the price of your Ransom.

.D

You

**John 8.
36.**

You are not free-born ; but made so, and by none but by him ; and therefore you must by Faith go unto him that you may be so ; if he make you free , you shall be free indeed ; but unless he do , you must be a Slave for ever : Other Slaves, after their Service have Freedom, or by Death obtain it, but they that die in this, are so for ever ; their Chains are everlasting.

Jude 6.

Rev. 5.10. You must be either a King to God, or Slave to the Devil.

7. •Death.

**1 John 5.
12.**

Sin's sickness was to Death, but Christ the Heavenly Physician , came down to raise the dead in sin to life again ; you were kill'd in the first *Adam*, and may be made alive in the second, but not untill by Faith you receive him ; for, *he that hath not the Son of God, hath not life* : It is the life of Heaven in you, that will bring you to that Heavenly Life ; and therefore, without this Life of Grace, you can

can have no sure hope of the Life of Glory, the Title to that, is by Christ, and the Title to Christ, is by this; so that unless here you are Spiritually alive by him, you cannot hereafter live with him. John 3:3

All that dye in sin, are buried in Hell.

8. Wrath.

Not the wrath of Men, (no, not of the greatest of them) nor of Devils, but of God; a wrath that cannot be withstood, for it is irresistible, nor endured, for it is intolerable (it cannot be comprehended, much less endur'd) nor either avoided, or appeased, but by Christ, who came to deliver from it, and to be as a shadow from the scorching heat of it.

Psal. 90: 11.

1 Thes. 1: 10.

2 Cor. 5: 9.

Cant. 2: 3.

There is no way to Mercy, but by deliverance from wrath, nor any way to that, but by laying hold on Mercy, nor any way to Mercy, but by Christ, for God is the Father of Mercy, as he is

Quarendus
et Deum, id

Prodi-
cans re-

lacionis.

36. Words to give to the Young Man

Luke 3.7. the Father of Christ ; and therefore, if you would flee from this wrath, you must flee to Christ, who appeas'd it, and drank that bitter Cup off to the bottom, that you might never taste of it.

Mat. 26.
39.

Nothing but his Blood could quench that flame of wrath.

3. Duty when recovered out of Misery.

All Priviledges (whether Temporal or Spiritual, Civil, or Religious) oblige to Duty, in themselves they are engagements to it, and should be so to all that are Interested in them.

Spiritual Priviledges are (of all) the highest, and most obliging, they are given to engage to Duty, they afford the best means and advantages to it ; they aggravate sin, and become a Curse instead of a Blessing, where they are not effectual to it ; for, as Mercy abounds, so sin against Mercy abounds also.

A change in state calls for a change in Life, and a new condition requires a new conversation.

If then you are cleansed by the Blood of Christ from all sin, keep your self pure and unspotted from sin and the world.

If the Enmity betwixt God and you (upon the account of sin) is slain by Christ, be subject to his Laws, and live as one reconciled to him, that all your Services may be accepted by him.

He that will not accept a gift of one at enmity with his Brother, will much less accept it from any at enmity with himself.

If you are called out of darkness into his marvellous light, shew forth the praises of him who has called you out of darkness, by walking as a Child of light.

If through his poverty you are made rich, be rich in good works, and have mercy on the poor.

*2 Cor. 8,9.
1 Tim. 6.
1 Thes. 18.
Prov. 14.*

D 3

If 21.

*Nous vive
nos moves
populus.*

If you are released from your spiritual Bondage, stand fast in the liberty wherewith Christ has made you free, and be not intangled again with the Yoke of Bondage to sin, and the lusts of Men.

Gal. 5.1.

If by Faith you have received Christ, and put him on, walk in him, and serve him in Holiness and Righteousness all the days of your Life.

Col. 2.6.

Luke 1.75.

If he has delivered you from Death, live to him who died for you, and by death delivered you from Death.

2 Cor. 5. 25.

Thus by living up to your privileges, or doing the Duty of them, you will at last receive the benefit of them.

It is sad to want privileges, but far worse to abuse, or not improve them.

Make it your great business to secure the salvation of your Soul.

In order unto it,

J. Be-

1. Believe you have a Soul.
2. Believe it is precious.
3. Live to it, as so believing.

I. Believe you have a Soul.

Every one has a soul, but the Lives of most shew, that they do not believe it: Some live, as if their Bodies were immortal, and worthy of all their care; and some, as if they had no Souls, or as if they were Mortal, and when once dead, should never be alive again. The Soul of such Men is of little more use, than (as Tully says of the Soul of a Swine) to keep the Body from stinking. But be you establish'd in the belief of this truth, that you have a Soul, and that it is Immortal. A truth that has been own'd by Heathens, and is previous to Religion, for all Religion is grounded upon it. They did usually say, *That to live, was to dye; and to dye, was to live again.*

*Potest obumbrari, quia non est
Dens, extingui non potest, quia à Deo.*

Druydes made the Gauls Valiant, by telling them, that their Souls were Immortal : Cesar put Gold into his Souldiers Pockets, that the fear of losing it, might make them so, and the belief of this Treasure within you (inclos'd in an Earthen Vessel, as Manna in an Earthen pot) and the fear of losing it, should provoke you to a diligent care about it, that you may not.

Exod. 16.
33.

•
Acts 23.8. A Sadducee in Opinion will soon be an Epicure in Life.

2. Believe that your Soul is precious.

Exod. 30.
15.

The same Offering was for the Soul of the Poor, that was for the Soul of the Rich (half a Shekel was the Soul-money for both) and the Soul of both (viz. of a Slave and an Emperour) are alike precious, and (next to that which is infinite and excellent) most excellent, as will appear,

1. By

1. By the Titles given to it.

2. By the care taken of it.

1. By the Titles given to it,

viz. The breath of Life (Life is

a desirable good, and the Soul a Gen. 2. 7.
most precious Being, as it is the Job 2. 4.

breath of Life) Gods Spirit, (God & 27. 3.

is a Spirit, and so is the Soul too, Optimus
moderans.

not onely in respect of its imme-

diate procedure from him, but in

respect of its resemblance to him,

a remote Image of God, or an

Image of the Trinity, in a Fa- Prov. 20. 27.

culty) the Candle of the Lord

(the Sun in the little World, as

the Sun is the Soul of the great

one) the hidden man (the whole

man, or the Man of Man, as Athens Animas
cujusque, &

was the Greece of Greece) Mans quisque.

principal one, (Wisdom is the 1 Pet. 3. 4.

principal thing, and the Soul the 2 Cor. 4.

seat of Wisdom, Mans principal 16.

one) Mans Darling (Christ is Pars opini-

Gods Darling, Man is Christs, ma nostri.

and the Soul is Mans) Mans Job 30. 15.

Honour and Excellency; Glory Pro. 4. 7.

is the manifestation of Excel- Psal. 22.

lency, 20.

Nihil mag- collency, and therefore, that which
sum in ter- is his Glory, must needs excell.
re, nisi ho-
mo nec in Man was the perfection of the
bonime, nisi Creation, the Master-piece, and
anima.

Gen. 49.6. chiefeſt part of it, and the Soul
Job 4. 21. the choicest part of Man, as ap-
 pears by these Titles given to it
 by God, who rates every thing
 according to its kind and worth ;
 and therefore, set the Crown and
 Diadem by him put upon it, the
 Letters Testimonial ſent from
 Heaven to commend it, make you
 highly to value and esteem of it.

2. *By the care taken of it.*

By God and Man, to ſave it,
 and by the Devil to deſtroy it.

By God, *viz.* Father, Son, and
 Holy Ghost.

By the Father, who in his in-
 finite Wisdom contriv'd Redemp-
 tion for it, instituted Sacraments
 and Ordinances to feed it in this
 World, provided Heaven a place
 of Eternal Rest for it in the World
Heb. 1. u. 1. to come, and Angels to guard
 and conduct it ſafe to it.

By

By the Son, who in his unspeakable Love laid down his Life as a Ransom for it, and parted with his most precious Blood as a price to Redeem it.

By the Holy Ghost's powerful Operation in Sanctifying of it, whereby it becomes as Mount Zion, the Temple of the most High, the Throne of the great King of Heaven, his Mansion, Dwelling-place, and second Heaven.

2. By Men, viz. both good and bad : By good Men, while living, and by bad Men, when dying ; who, though while living, they sold themselves to work Iniquity, and (as by Will) bequeath'd their Souls to the Devil, when dying make void that Will, out of a desire (for their Souls sake) to die well, though they would not live so.

That which is every ones Money, or bears a price every where, and is by all (sooner or later) highly

Psal. 49.
7, 8.
1 Pet. 1.
18, 19.
Ex prelio
pretium.

1 Thes. 5.

Eph. 3.17.
Isa. 57.15.

1 King. 21.

Words to give to the Young Man
highly esteem'd, and to all alike
precious, has worth and excel-
lency in it.

3. By the care taken by the Devil to destroy it. There are two Lions contend for the Soul ; Christ, the Lion of the Tribe of *Judah*, who seeks to save it ; and the Devil, the roaring Lion, who seeks to destroy it : He is active and diligent, for he goes about seeking ; bloody and cruel, for he seeks to devour : Other Lions prey on dead Bodies, but this on living Souls : He desired *Job's* Body for his Soul's sake.

If you do not prize your Soul, the Devil does.

3. Live to your Soul, as believing it is Precious.

God might (and that without any Injustice) have placed you in the lowest predicament of the vilest Creatures ; but since he has stampt his own Image upon you, and given you a Soul, with which you may converse, not onely with

Men

Men and Angels, but with him-self; bless him for your Soul, with Psal. 103. your Soul, and live ^{to it} as a Being most excellent and precious.

It is your Excellency and Honour, let it not then consult its own shame, nor (with Reuben) lose its Excellency by sin, but be Honourably employ'd; serve the living God with this breath of Life, (Life must be served with Life) worship God who is a Spirit (and the God of the Spirits of all flesh) with this his Spirit in you.

Do not lose your Soul in looking after its Servant the Body (as Shimeis lost his Life in looking after his) but do your principal work, for this principal one.

All that a man has will he give for his life, but life, and all must be given and laid out for the good of the Soul:

And there is good reason for it; if you consider,

debet, is

the highest Engage-
ment.

Gen. 49.

John 4. 24.

Numb. 16.

22.

1 Kings 2.

36, 37, 38,

39, 40, 41,

46.

Job 2. 4.

Words to give to the Young Man

1. That your Soul was given to you that you should take care of it, and every thing else for the good of your Soul.

*Redde mi-
me, quae su-
am.* Every one has not a Child, nor an Estate to look after, but every one has a Soul ; the poorest Widow has these two Mites, (a Soul and a Body) and the most indigent Beggar this Treasure : Since then it is every ones (yours as well as their) possession, it should be yours, and every ones care, to secure the happiness of it, and therefore, give to the soul the things that are the souls.

2. Christ likes them best, that are most careful of their souls.

Christ, when on Earth, lov'd them most, who lov'd their souls more than his body (*Maries Breakfast* was better to him than *Martha's Dinner*) and much more then will he love them that love their souls more than their own bodies.

He that would not have you Murder your Body, would much less have you Murder your Soul.

3. According to the care for your Soul here, so it is like to fare with your Soul and Body hereafter.

You are daily Travelling to the Land of Souls, (*viz.* the world of Spirits, both of the just and unjust) every day you take a step to it, and within a little while you will be all Soul ; and as you live to it here, so it will be with that, and your Body for ever hereafter ; the welfare of your Body depends upon the welfare of your Soul, and the eternal welfare of that, upon your care in time about it ; and therefore, as by a care for your Soul, you may do two works at once, (*viz.* secure the happiness of Soul and Body,) so by a neglect of it, will undo both for ever ; at the first death your Soul shall go to Hell, and your Body at the second.

Rev. 20.
14.
& 21. 8.

1. That your Soul was given to you that you should take care of it, and every thing else for the good of your Soul.

Every one has not a Child, nor an Estate to look after, but every one has a Soul ; the poorest Widow has these two Mites, (a Soul and a Body) and the most indigent Beggar this Treasure : Since then it is every ones (yours as well as their) possession, it should be yours, and every ones care, to secure the happiness of it, and therefore, give to the soul the things that are the souls.

2. Christ likes them best, that are most careful of their souls.

Christ, when on Earth, lov'd them most, who lov'd their souls more than his body (*Maries Breakfast* was better to him than *Martha's Dinner*) and much more then will he love them that love their souls more than their own bodies.

*Redde ani-
me, quæ sua
sum.*

He that would not have you Murder your Body, would much less have you Murder your Soul.

3. According to the care for your Soul here, so it is like to fare with your Soul and Body hereafter.

You are daily Travelling to the Land of Souls, (*viz.* the world of Spirits, both of the just and unjust) every day you take a step to it, and within a little while you will be all Soul; and as you live to it here, so it will be with that, and your Body for ever hereafter; the welfare of your Body depends upon the welfare of your Soul, and the eternal welfare of that, upon your care in time about it; and therefore, as by a care for your Soul, you may do two works at once, (*viz.* secure the happiness of Soul and Body) so by a neglect of it, will undo both for ever; at the first death your Soul shall go to Hell, and your Body at the second.

Rev. 20.
14.
& 21. 8.

104. The loss of the Soul is the greatest loss; Christ, who best knows the worth of a Soul, by the price he paid for it, says, that the gain of a whole World (if it could be obtain'd) with the loss of a Soul, would be a gain without profit, a loss, rather than a gain, and that not the least, but greatest, as an irreparable, and irrecoverable loss, a loss that could neither be made up nor recovered.

All other losses (even of Life it self) may be made up, either in kind or virtue; but nothing can repair, or make up the loss of the Soul; for in this, God is lost; a lost Groat may be found, lost Time may be redeem'd, and a lost Estate recovered by diligence; but a Soul when gone into Eternity, and lost, will be for ever so; Heaven it self (*salvâ justitâ*) cannot redeem a Soul from Hell when once there.

Mat. 16.
26.

*Habet ani-
ma mortalem
fumum cum
vita beata
carent, quæ
vera anima
vita dicen-
da est.*

1 Cor. 6.
120.

Your Soul is Gods as well as your Body, that he has bought, and

and therefore Glorifie him with it, and commit the keeping of it to him in well-doing, as unto a faithful Creator, of Souls, as well as of Bodies, that at last it may be taken up to the innumerable Company of Spirits, *viz.* of Angels created perfect, and of just Men made so.

^{1 Pet. 4.}

^{19.}

^{Heb. 12.}

^{22, 23.}

Begin the work of Religion early.

Make it the great business of your Life.

Be hearty and sincere in it.

Be true and faithful to it, to the end of your Life.

1. Begin the work early.

1. God commands and expects it.

2. It is the best time for it.

(1.) God commands and expects it.

Cain brought Fruit to God (an Offering of the Fruit of the Ground) Abel brought first fruits, (the firstlings of his Flock) and God had respect to Abel and his Offer-

^{Gen. 4. 3,}
^{4.}

50 Words to give to the Young Man

Offering, but not to *Cains*, and
Exod. 13. this before the special Law of
2. first-fruits, and first-born (which
& 22. 29. were Gods in all) was made, to
& 34. 26. shew. (as is usually observ'd)
that it was not Ceremonial, but
Moral and perpetual.

God, or the Devil, will have
the use and service of your Life,
but God has the greatest Right to
it ; and his will is not onely for
work, but for Day, and Time,
Eccles. 12. and the first of that (viz. your
1. Youth) he calls for, which shews
kindness on his part (in taking
any into his Service before they
can well work for him) and should
promote Obedience on yours.

Psal. 139. God is the fashioner and former,
13. 14. 15. the teacher and preserver, the
16.

Deut. 32. guide and strength of your Youth,
18.

Psal. 71. all the parts, Beauty, Strength,

17. and all the other Excellencies of

Jer. 3. 4. it, come from him, and ought to
be employ'd for him ; and there-
fore do not give the Devil your
Youth, and God your Old Age ;

him

him your Spring, and God your Winter; him your Vintage, and God your Gleanings; him your Flower, and God your Bran; him the best, and God the worst; but the best, for he is best, and deserves the best.

Not an old or rotten Sacrifice, Mat. 1. 8.
but the fittest, and fairest must ^{14.} be laid upon Gods Altar.

(2.) It is the best time for it. Eccles. 12.

As to Ease, Honour, Service,
Comforts, and Safety.

I. As to Ease.

Old Age is the best for Advice and Counsel, but Youth the best for Action, both as to the Natural and Moral frame of the Body and Mind, *viz.* the parts of one, and the endowments of the other. Old Age is called the Sickness of Nature, but Youth is the Health and Strength of it; that is called the evil day (not only in respect of the evil then suffered, but of the indisposition from that evil, to any thing that is good) but

1. The time
of your
Choices.

Primum in
unoquoque
generi est
perfectissi-
mum.

Eccles. 12.
1.

Words to give to the Young Man

this a good day, as most fit and proper for work ; the Body being most active and vigorous , the Fancy and Invention most quick, the Memory most strong, the Affections most smart and lively, the Conscience most pure, the Will most pliable, and the Heart (as not hardened by Custom in sin) most soft, and so most fit to receive the impressions of Virtue.

Trees are transplanted, Horses broken, and Cattel accustomed to the Yoke with ease, when young ; and Youth more fit for Instruction, than Old Age, even then, when it is scarce fit for anything else.

2. As to Honour.

Piety in Youth will give you Honour with God and Men.

1 Sam. 2.

30.

Luke 13.

6,7.

1. With God.

You are Planted in a Vineyard, and God expects Fruit from you as soon as you are Planted; he looks for it (in the Spring) and when he finds

finds it, takes notice of it (as he did of the kindness of *Israels* Jer. 2. 2. Youth) and is greatly pleased with it (as Christ with the Rich ^{Mark 10.} *Mari* in the Gospel, that from his ^{20, 21.} Youth observed the Commandments) for he loves to magnifie ^{Psal. 8. 2.} his praise out of the mouthes of Babes and Sucklings.

The Almond-tree that blossom'd ^{Numb. 17.} soonest, was put into the Ark, ^{8.} and *John*, the youngest Disciple, was most beloved.

2. With Men.

It was the Glory of *Alexander*, not so much that he Conquer'd the World, as that he did it in his Youth. A Crown (better than one of Gold) on *Josiah's* Head, ^{2 Chron.} that he was Religious in his ten-^{34. 1. 2.} der Years: The Honour of *Moses* and *Samuel*, (they lived and died in Honour) and of *Daniel* (^{Dan. 9. 23.} there-fore a Man of desires) because Religious in Youth; and so it will be of all the Children of Wisdom, when found walking early, as

Words to give to the Young Man
well as late, in the ways of Wisdom. Fruits early ripe, are by all greatly priz'd.

3. As to Service.

The most eminent in God's Service were (as is to be seen upon Record) most early at it.

Joseph, a Religious Child in his Fathers House, was afterwards a Religious Senator in *Pbaraoth's* Court.

Samuel, a Religious Child, was an eminent Prophet, Recorded ^{psal.99.6.} by *David*, and by God himself, ^{Jer. 15.1.} as one (that if any he) could prevail with God by Prayer.

^{2 King.23.} *Josiah*, a Religious Child (at ^{25.} eight years old) and a Renowned King, for there was none like to him.

^{2 Tim.3.} *Timothy*, a Religious Child, was ^{15.} afterwards eminent in the Service of the Gospel.

^{Luke 2.} And Christ more eminent than ^{12. v. 9.} all, went early about his Fathers business.

So that if you would be useful in Life, you must be Religious in Youth: The sooner Weeds are pull'd up, the better the Corn will grow; and the sooner you are good, the more good you will do: Therefore, if you w^{ould} have your Age be the Harvest, your Youth must be the Seed-time.

The good Figs were soonest Jer. 24.2.
ripe.

4. As to Comfort:

Timothy, that was Godly from ^{2 Tim. 2:}
his Youth, was bid *to flee Youth-*
ful Lusts; and surely then it con-
cerns you (and all that are young)
to do so, that you may not lay a
Foundation for sin or sorrow (or
for both) in Old Age.

1. For Sin.

Youth, of all the Ages of Life,
is most subject, as to Infection in
Body, so to Corruption in Soul.

Solomon beheld a Young Man ^{Prov. 7.7.}
void of Understanding; and it
was the younger Brother (not

Luke 15.
12, 13. the elder) that was the Prodigal.

*Mature
fiss sinex.
utdiusenex.
Levit. 23.
10, 11.* Youth is to this Life, as this Life is to that to come; as this Life is (well or ill) ordered, so it is like to be with you for ever in that; and as your Youth is, so the sequel of your Life is like to be; and therefore it concerns you to be good then, that it may (like the first-fruits to the Harvest) Sanctifie the remainder of your Life.

All Habits are by so much the more firmly radicated in their Subjects, by how much the Actions from whence they come, are the more frequently and timely used.

2. For Sorrow.

• Impiety in Youth will increase sin in Age (for by Custom it will become Natural) and that will increase sorrow; for, as bruises in Youth, bring aches in Old Age; so sins in Youth will bring sorrow then; and therefore give God now the possession of your Youth,

• that

that you may not then (with Job 13.26.
Job, David, and Ephraim) pos- Psal 25.7.
sess the fins of it. Jer 31.19.

5. As to Safety, in that,

1. Your time is uncertain.
2. The work (by delay) will be more difficult.

1. Your time is uncertain.

It is true, Old Age will not come presently, nor may not, perhaps, to you at all; (you are not sure you shall live to be Old) but Death will come sooner or later; the longer your Glass has been running, the less there is to run, and it may be out before you are aware, for it is ever running, and there are no stops in it.

There are young Skulls as well as old ones in Golgotha; and there is a dying in Youth, as certainly Job 36.14. as in Old Age.

2. The work (by delay) will be more difficult.

The longer you defer the work, like the deferring to buy the Sybil's Prophesies, the dearer (as one observes)

Dr. R. holds on Hos. 14.2. observes every day it will cost you; the more Tears, the harder Repentance, the deeper sorrows, and the stronger cries, and thereby become Morally (though not absolutely) impossible; you will **Jer. 13.23.** not have less work to do by delay, but more work, and less time.

John 5. 4. The first Cripple onely, that went into the Pool of *Bethesda* after the troubling of the Waters, was healed.

Exod. 33. 11. I have read of a Temple (in *Spain*) Dedicated to Old Age; I wish your Young Age may be Dedicated (as *Joshua's*) to Gods Temple, and the Service of it.

Prov. 20. 29. *The glory of Young Men* (as *Solomon* says) *is their strength*, and the glory of that glory, is to give that strength, the excellency of that Power (as *Jacob* said of his first-born *Reuben*) to Gods Service. If you begin early, the Progress will be happy, and the end comfortable. You cannot begin too soon nor hold out too late.

2. Make

2. Make Religion the great business of your Life.

Religion is the truer riches, the good eminenter part, (*Martha's work was good, but Mary's was better,*) the whole Duty of Man, his

Form, Being, and Essence, his Wisdom, and principal thing, his Happiness, his Calling, and Work, a Work most suitable to him, most useful and advantageous (his Interest as well as his Duty) his chief work (above all Natural, Political, Moral, and Ceremonial work) the one thing needful, never out of season, but (as *Seneca* says of Philosophy) at all times necessary; his Life, and principal end of his Life, other things are but means to this end; and therefore this must be preferred and set before it.

The end is more excellent than the means.

Since

Luke 16, 1

11. Luke 10.

42. *Non repre-*

bendit, sed

distinguit.

Eccles. 12.13. Ps. 111.

ult. Totus est perfectus

animo homo omne boni-

nis bonum. & finis ho-

minis. 1 Sam. 15. 22.

Semper, & al semper.

Prov. 28.14. Deut. 32.

47. Prov. 4.7. Eph. 4,

1. Phil. 2. 12. Jer.

7. 22, 23.

Sapiens
Semper in-
cipit à fine.

I Cor. 10. chief good (the supremum end,
31. and chief good are one) refer all
the general and particular actions
of your Life to it ultimately, (the

*Finis dat amabilitatem
medie, finis impellit agen-
tem, finis est summe ap-
pebilis, finis ultimus
dat ordinem & mensu-
ram.* Prov. 6. 21. Ps. 63.
8. Numb. 6. 14, 24.
Eccles. 9. 10. Rom. 12.
11. I Tim. 5. 10.
Mat. 6. 33. Psal. 63. 1.

end makes the means
lovely) make all other
things subservient to it,
and let this as Commander in Chief, give Laws
to all, carry the remem-
brance of it always in
your mind, place it next
to your Heart, and up-
permost in your thoughts; be di-
lignant in it, and prosecute the In-
terest of it both fully, and earn-
estly, not as the last and least bu-
siness of your Life, but as the first
and greatest (*viz.* in order and
dignity) not secondarily, but pri-
marily, before all other things,
and above them.

Two principal ends can never
consist together.

Two things may encourage you to this work, and in it.

1. Strength is promised to it.
2. A Reward attends it.

1. Strength is promised to it.

Tripho the Jew, in his Dispute against *Justin Martyr*, tells him, that those Precepts Christ left about the Duties of Religion, were so harsh and burdensome, that he would have but few, if any Disciples; and many there are, that either through mistake think they find this stumbling-block in the way of Religion, and cannot get over it, or lay it there, and will not; it is true, to carnal minds by reason of the contrariety of their Nature to Religion, through Rom. 7, 14, 22. the corruption that is in them, and by reason of custom in sin, which makes the contrariety stronger, the work's difficult and uneasy; but to them that are renewed, it is not, or if so at first, yet by use it becomes pleasant and delightful, for Christ's Yoke by constant

62 *Words to give to the Young Man*

Mat. 11. constant wearing, grows easie.
29.

Grave, dum tollis, suave, cum tuleris.

But if it were not so, yet strength shall be given to it, that will make it so. In the Body, where there is a vein to convey Blood, there is an Artery to con-

Deut. 10. vey Spirits; and in the Scripture,
16. where there is a Command to
& 30. 6. work, there is a promise of
Phil. 2. strength to it; what is a Com-
12, 13. mand in one place, is a Promise
in another.

Ezek. 18. Now, difficult work and easie,
31. are both alike, if a suitable, and
& 36. 26. proportionable strength be given
to the performance of it.

2. A Reward attends it, viz.
Of Honour, Pleasure, Profit, and
Peace.

1. Of Honour.

Psal. 45.9. There was no way to the Tem-
& 149.9. ple of Honour (among the Ro-
mans) but through the Temple
of Virtue; nor is there any
coming

coming to Honour now in the ^{Prov. 13.} broad way of sin, but in the nar-^{5.} row way of Religion; for as the ^{& 14. 34.} I Thes. 4. future issue of sin is Death, so ^{4.} the present fruit is shame. ^{Rom. 6.} ^{21.}

Indeed the Enemies of Reli-
gion (who fetch their Scutcheon
out of the Devils Herald-Office)
count sin their Honour, and glory
in their shame; but God (who is
the Fountain of all true Honour) ^{Prov. 21.}
places it in Righteousness and Ho-^{21.}
liness, he is Glorious in Holiness,
and if it be his Honour, it may
well be esteemed yours; this is ^{John 5.44.}
the onely true Honour, and it
cometh from God only, and if by ^{1 Sam. 2.}
this you Honour him, you shall
be everlastingly honoured by him;
a Spirit of Glory shall rest on you ^{1 Pet. 4.}
here, and a Crown of Glory be ^{14.}
put upon you hereafter.

All seek Honour, and some to ^{Honor cal-}
the loss of their Lives and Souls, ^{car babes.}
but none but the Religious truly
find it.

2. Of Pleasure.

The Enemies of Religion think, if once they espouse the profession of it, that all Joy and Mirth must be cast out, (as the Minstrels were by Christ out of the Rulers

Mat.9.23. House, when he came to raise his
25. Daughter to Life) but they are

1 Cor. 1. much mistaken, for Christ (the
24. increased wisdom of the Father)
Prov. 3. says, that the ways of wisdom have
17. pleasure in them; not the end

onely, but the way, and not some
one way onely, but all the ways,
and every step in them, are, not
onely pleasant, but pleasantness,
yea, pleasantnesses; having all
pleasures that are good, both as to
kind and degree in it. The Sheep
has delights as well as the Swine,
though it wallows not (with
the Swine) in the mire; and the
Religious their pleasures, though
none that are vain and sensual.

All look for pleasure in Life,
and most think there is no Life
without it; but the Religious only
find it.

3. Of

3. Of Profit.

Religion brings gain, this the Devil could not deny, when he accused Job of Hypocrisie (now the praise of an Enemy is, as Aristotle says, a universal good Report) and this God has assured to all the sincere Professors and Friends of it, and that no ordinary gain neither, but an increase greater than the World can promise or secure, for it is a hundred fold, not ten in the hundred, but a hundred upon ten, a hundred to one (use upon use) viz. either in kind or virtue in this World, and in the World to come, Life eternal.

You may lose something for Religion, but you shall never lose any thing by it; for, if God be yours, all things are yours; all things conditionally, if he absolutely.

The Offerings of Old increased their store.

Job 1. 9.

10.

1 Tim. 6. 6.

Psal. 37. 4.

Mat. 19.

28, 29.

Mark 10.

29, 30.

•

Mat. 6. 33.

1 Cor. 3.

22, 23.

2 Chron.

31. 9, 10.

Prov. 3.7,

4. *Of Peace.*

17.

Psal. 119.

165.

Isa. 48.22.

Psal. 85.8.

James 3.
18.

Rom. 3.

17.

Psal. 37.
37.

The Enemies of Religion talk much of their Peace, but without any Reason, for there is no Peace to them in that, they are Enemies to the God of Peace, without the Spirit of Peace (and therefore without Peace the fruit of the Spirit) and Fighters against Christ the Prince of Peace, who speaks Peace, not to his Enemies that commit folly, but to his Subjects that return no more to it.

Joy (as the Philosopher says) is the shadow of all Virtue, (as inseparable perhaps from it, as the shadow from the Body) and the fruit of Righteousness (as the Apostle says) is Peace, there is no Peace without it, and all true Peace in it, and it is worth the having; for it abides, not onely in Life, but at Death too. *The end of the upright is Peace.*

Peace in Life is a rare Blessing, but at Death a greater; and was there no other benefit in this World

World to be got by Religion, it is enough to make you in love with it.

3. Be hearty and sincere in the work of Religion.

When you enter upon the work of Religion, let that enter into you, and give up, not onely your Name, but Heart to it; and what ever you do in it, do it heartily to the Lord.

1. Nothing will be accepted without the Heart.

2. Any thing will be accepted with it.

3. Your Heart is Gods by right.

4. God calls for it.

1. Nothing will be accepted without the Heart.

The Heart is the Fountain and Principle of Spiritual as well as Natural Life, and that which gives Life to all. The Tree in the midst of the Garden (all of pith) the choice Sacrifice (the Male in the Flock) the fat of the Sacrifice that he reserves to himself; the Disci-

Acts 11.

23.

Eph. 6.6.

Gen. 3: 3.

Mal. 1.14.

68 Words to give to the Young Man

John 20.2. ple belov'd above any, and the
Gen. 43.3. Benjamin, without which nothing
will be accepted; and therefore
Mat. 2.11. this must be the Treasure you
open, when you bring your Gift
unto him.

You know no more than you
do in Religion, and do no more,
than what you do with the Heart,
for, when things are not true,
they are not at all.

Ens & verum connectuntur.

2. Any thing will be accepted
with it.

1 Kings 8.
18. Affections shall be interpreted
Psal. 32.5. Actions, and Purposes Endeav-
ours; the will shall pass for the
work, imperfect Duties for per-
fect (a little, or any thing ac-
cepted,) so it be all you have, and
the Heart be in them, for the heart
is Gods Sacrifice, yea, his Sacri-
fices, all, and every one, the Ver-
tue, Power, and Value of all, in
one, and that which ingratiates
all.

2 Cor. 8.
12.

Psal. 51.
17.

God

God sometimes accepts the will
for the deed, but at all times the
will more than the deed.

3. Your Heart is Gods by right.

It is Gods more than yours, and
therefore be just, and give him
that which is his own, for he
bought it, and dearly paid for it.

Christ parted with his Heart
blood, to have the love and ser-
vice of yours.

4. God calls for your Heart.

He desires it, wooes, and en-
treats, wishes and waits for it,
yea, commands it, and not to give
it, is to Rebel against him.

God has ever been a giver to
you, and now desires to be re-
ceiver from you; he has often
given you the desire of your Heart,
let him then have from you the
desire of his, and as he desires it,
viz.

1. Willingly.

Absalom stole away the Hearts
of some of the Men of *Israel*, but
God accepts of none but such as

70 Words to give to the Young Man

Exod. 25. (with the Men of *Israel*) of a
2.
& 35. 5. willing Heart give themselves un-
to him.

2. Fully.

One and the same Temple could
not receive the Ark and *Dagon* ;
1 Sam. 5. nor can God and the Devil have
3, 4. your Heart at one and the same
time, one of them will have it,
both at once cannot, nor God at
any time truly, unless wholly ;
Mat. 22. he is but one, and he will be own'd
37. as one ; none must share with
Aut Cesar, him in it (for he admits no Ri-
aut nullus.
Exo l. 29. val) nor must any part of it be
18. kept from him, for he will have
Psal. 51. all (a whole Burnt-offering) or
39. nothing.

Unless all be given, nothing is
truly given.

3. Constantly.

You must not give your Heart
one day to Religion, and another
day to Sin ; one day to Gods Ser-
vice, and on another to the De-
vils, but to God onely, and to
him for ever.

By

By thus giving your Heart to God, you will gain his ; for he John 14
that loveth him, shall be loved of ^{21.} him.

4. Be true and faithful to Religion, to the end of your Life.

You must not onely begin, but proceed in the work of Religion, and not onely proceed, but end in it ; and there is good reason for it, in that,

1. The Honour of God and Religion is concern'd in it.

2. Your Salvation depends upon it.

1. The Honour of God and Religion is concerned in it.

Stedfastness in Religion is a credit to Religion, and to God the Master of it, (he owns it so) but a departure from it, tacitly accuses Religion of unpleasantness, or the Master of it of injustice, (as if there was Iniquity in him) it says in effect, that either the work is not good, and not fit to be done, or the Master

not good, and not fit to be serv'd ; which is a greater Reproach. to him than if he had never been serv'd. A dishonour that the

Jer. 2. 11. Heathen offer not to their Idols (for they change not their gods) a sin that grieves him to the breaking of his Heart ; yea, a sin so great, that he looks upon it as *Jer. 5. 6, 7.* impardonable (*how shall I Pardon thee for this?*) for he hates an Apostate as bad , if not worse, than a *Sodomite.*

No comlier sight in Gods Eyes, than young Disciples, and old ones, *viz.* such as are early and late at his work.

2. Your Salvation depends upon it.

2 John 8. If you are not so Religious as others, you shall not have so full a Reward as they ; but if you be *Gal. 6. 9.* not stedfast in it, you shall have *Prov. 11. 18.* none at all It is true, the Reward is both sure and great, but *Heb. 10. 35.* it is promised to none but them that work, nor to any of them, unless

unless they are unmoveable, and always abounding in it ; the peny is for them, not that enter into the Vineyard, but for them that abide there until Night ; and the Crown for them, not that start well, but that run so, *viz.* not to the middle onely, but to the end of the Race. And thierefore you must be stedfaſt, and always a-bounding in Labour, if you would not labour in vain ; and not (with the *Israelites*) stand ſtill, nor go back, but forward, if you would see the Salvation of God.

Every Grace adorns a Christian, Perfeverance onely crowns him.

Rev. 2.10.

Now, that you may

1. Consider what the work of Religion is, before you engage in it.

Luke 14. 28, 29, 30.

There is a Cross to be found in the way of Religion, as well as a Crown at the end of it ; and therefore if you unadvisedly enter upon it, without conſidering what it is, or what it may cost you, you

Luk. 9.62.

Exod. 14. 13.

you may meet with a difficulty that will make way for Apostasie. A thing well resolv'd is half done, but never well resolv'd, unless first considered ; and therefore this is the first thing you must do, fail in this, and you will fail in all.

If an Arithmetician mistake in his first figure, the whole Account will be wrong.

2. Take not up a profession of Religion to serve your worldly Interest or Advantage.

Sin upon no mans account whatsoever , (*Callisthenes* would not pledge *Alexander*, to have need of *Æsculapius*) nor be not Religious upon that score onely, (as

2 Chron. Joash was, for Jeboiada's sake,
24.17,18. while he lived) for if that be all,

your Religion is little worth, and you may as quickly lose it, as find

it ; they that follow Christ for

Loaves, will leave him when they are spent and gone ; and they that

are for any Religion (because in fashion) either are of none, or

will easily be so.

It

*Nunc ba-
rum, nunc
illarum par-
tium nulli-
fidus, as
Tully of
Ant.*

It is better to be of no Religion,
than of every one.

3. Beware of the least degree
of remissness in Religion, either
in Judgment or Affection.

A Gangreen goes on by degrees,
(first, one part or Member is in-
fested, and then another) and
so does Apostacy; it begins in the
Judgment, and if that disesteems
Religion, the Affections will de-
cline and forsake it, the Affections
follow the Judgment, and what
that lightly approves of, the other
will as coldly and indifferently re-
ceive.

*Voluntas
sequitur
dilectionem
intellec-
tum.*

He that is careless of little slips,
is in danger of a fall.

4. Be much in the use and ex-
ercise of the publick and private
Duties of Religion.

These are (as one says) the
Sphere of Grace, and in these
consists the life of Religion; and
therefore, if nothing of them ap-
pear in your Life, or if you live
in the neglect of them, or are
neg-

negligent in them, your pretended Religion will soon vanish, and come to nothing.

If once you become formal in Devotion, you will quickly be any thing in Conversation.

5. Be established in the Faith.

It is true, Fear is the Grace that

Prov. 28. keeps you in your standing, (and

14.

I Cor. 10. therefore, if you would never fall,

12.

2 Cor. 1. you must ever fear,) but Faith is

11.

Eph. 4.4. the Grace by which you stand,

Col. 2.7. for it unites you to Christ, in whom

you are prelerv'd; and therefore, be well rooted and grounded in it.

2 Tim. 4.7. If you be carried away with
1 Pet. 1.5. every wind of Doctrine, you will

at last be true and stedfast to none;

but if you are established in the

Doctrine of Faith, and grow in

the Grace of Faith; if you live

the life of Faith, and keep the

Doctrine of Faith, you will be

safe; for if you keep the Faith,

the Faith will keep you.

Of Original Sin.

It is an Ancient Tradition among the Jews, that when Noah sent forth his Sons to people the World, he gave to every one of them some Reliques of *Adam*; but it is a more certain and ancient truth, that all the Posterity of *Adam* have receiv'd, not onely some, but all the Reliques of his sinful Corruption, a leaven that has overspread the whole lump of Mankind, for all have corrupted their ways (*viz.* all except Christ) and all that is done by them, and all that is in them (*viz.* all the faculties of their Souls, all the Members of their Bodies, and the Actions of each) are defiled by it.

Psal. 14. 1.

Mat. 15.
18.

A Toads poyson is but in one place, but this is in all, like a Disease that has corrupted the whole Mass of Blood.

By this you are indispos'd to all good, for there is nothing in the World,

*Tris Augustinus
tribuit peccato origi-
nali quod sit pecca-
tum, pena
peccati,
causa pec-
cati.*

Words to give to the Young Man

World, but it will either find as a hindrance to it, or make it so.

Gal. 5.17.
Rom. 7.
18.

When *Paul* had a will to work, he wangled a power.

By this you are inclin'd to all evil.

There is not a sin in Hell, but has a Root in this; nor any sin so great or foul, but you would commit, if under the power of it, and left to your self; for it is virtually all sin.

2 Cor. 5.
17.
*Karn
kness.*

The new Man (the new Creation) is not so much one Grace, as all; and the Old Man (Original sin) is not so much one sin, as all.

So that here you may see,
1. What cause you have to be humbled under it.

Plato says, if Virtue could be seen with Bodily Eyes, it would Ravish the Beholders; and if the Corruption in all by Nature could be seen, it would (as the Schools say) transport them to Madness.

David

David and Paul were humbled under it, therefore and well may you.

Psal. 51. 5.
Rom. 7.
24.

2. Where to lay the blame, when you sin.

Some, when fallen under afflictive Evil, lay all on Providence, and nothing on Sin that caused it ; and when fallen into sin, lay all on the Devil, and nothing on themselves ; and thereby make the Devil (to whom due should be given) worse than he is, and themselves better than indeed they are ; for were there no Devil to tempt to sin, there is that within them, that both can, and would do it.

Since then the Devil cannot prevail, unless you yield to him, (for his strength is within you) let the time of Complaint against him, be spent in resisting of him, that you may not.

It is the Bellows and fire, that makes fire.

And

80 Words to give to the Young Man

James 1. 14. 15. And since you are, when drawn aside, enticed by your own Lusts, (the Enemies within you) let all the actions of sin be laid at the door of your own Heart.

1 Chron. 21. 1, 17. David, though a Man after Gods Heart, sometimes walk'd after his own, yet then he laid the blame, not on the Devil, but on himself.

3. What little cause you have to censure any when fallen into sin.

Plato's Advice to his Scholars was, that when they saw any irregular, and exorbitant in their Lives, they should not rashly censure them, but reflect on themselves, and consider, if they were not, or had not been such themselves: And it is the Advice of St. Paul (a greater than Plato) when any are overtaken in a fault, not to insult over them, but to restore them in a Spirit of Meekness, (to set them in Joynt) and there is good reason for it; for though Gal. 6.1. Karagia-
Zen. all

all are not alike evil by practice,
yet all being by Nature so, *viz.* Aut sumus
aut fuimus
aut possu-
mus esse
quod bic
est.
seminally, and dispositively the
same, they either have done, or
may do so.

The worst mens actions shew
what the best men by Nature are
inclin'd to.

*Of your own sin, and of the
sins of others.*

Of your own sin.

IN every body there is some pre-dominant Humour, and in every one there is a sin that may properly be called their sin, more than the sin of any other, or than any other sin, that they themselves are inclin'd to.

This sin is either,

1. That sin you are most tempted to; the Devil knows the sin that you (and all) are by disposition (as well as by custom and calling) most inclin'd to, and

G. how

*Words to give to the Young Man
how to accommodate and fute his
Temptation to it.*

Now, that sin you are most frequently tempted to, that is your sin.

2. The captivating conquering sin, against which you are most weak, and by which (as *Samson* by *Delilah*) you are most easily overcome.

Rom. 6.12.
Ezek. 16.
30.

Rom. 6.16.
2 Pet. 2.
19.

You are most his, who is Master over you, and whose Servant you are.

3. That sin you are most tender of, and indulgent to, that sin you defend, and most excuse.

Judges. 16. 31:
31:

We always take the part of them we love.

Rom. 13.
14.

4. That sin you make most provision for, for which any thing shall be given, and to which any thing shall be Sacrificed.

The best Friends are ever best provided for.

5. Or that sin which is most highly esteemed of (*viz.* as a right Hand, and a right Eye) that

that has the Throne of the Heart, and Commands in Chief that which the thoughts and desires are most busied about, and most approve, affect, and follow after.

Jer. 22.7.
Hos. 4.8.

The Affections make any thing most our own.

This is a sin against knowledge, (and of all sins the principal) a sin, that shews, not onely the Communion of the Heart with it, but the Union also of the Heart to it, and the greater because so ; for, the more a sin is against Knowledge, and the more there is of the Heart in it, the greater it is ; and therefore, above all (either great or small) you must resist and oppose it.

David prov'd his uprightness Psal. 18:23.
before God by this, viz. that he had kept himself from his Iniquity ; and you cannot be sincere unless you do so too.

That sin you love most, God hates most.

Of other mens sins.

Merchants can Trade in bottoms that are not their own ; and a Trade in sin may be driven by you, by other mens sins as well as your own ; and then it is, when either you advise, or provoke them to sin, consent to it, or indulge them in it.

- 2 Sam. 13. *Jonadab* was guilty of *Amnon's* uncleanness with *Tamar*, *Ahitophel*
- 5.
- 2 Sam. 16. of *Absalom's* with his Fathers Concubines, for they advis'd them to it ; and the Chief Priests and *Pharisees* were guilty of Christ's death, for they sat in Council about it.
- John 11. 47, 53.
- Acts 5. 1, 2. *Sapphira* was guilty of the sin of *Ananias* (for though she kept not back part of the price, yet she was privy to it) and *Saul* of *Stephen's* Death, (for he consented to it, and kept the Raiment of them that slew him) and of many others that were put to Death, for he gave his voice against them.
- Acts 22. 20.
- & 26. 10.

Jezebel

Jezebel was guilty of *Ahab's sin*, ^{1 King. 21..}
 and of *Naboth's Death*, for she ^{7, 25..}
 stirred up *Ahab* to it. *Balaam* and ^{2 King. 17.}
Jeroboam were guilty of *Israel's Idolatry*, for they provoked them ^{21.}
 to it; and *Eli*, of the sin of his Sons, in that he restrained them ^{Numb. 23;}
 not, when they made themselves ^{14.}
 vile; a sin so great, that it was ^{& 25. 1.}
 not to be purged with Sacrifice. ^{Rev. 2. 14.}

These are some of those many ways by which others have been (and by which you may be) guilty of the sins of others; and therefore, it concerns you to avoid them, that you may not.

It is bad to sin of your self, but worse to advise others to it, for it shews a great ripeness in sin.

Flowers and Herbs, when ripe, shed their Seed.

By consenting to the sin of another, you discover a will to act it, if you had Opportunity, and are equally guilty with them.

The Receiver is as bad as the ^{Psal. 50.}
 Thief. ^{18.}

By provoking others to sin, you will provoke God to vengeance against them, and your self too.

King. 13. 34. Jerobeam caused Israel to sin, and it was the Ruine both of him and them.

To defend sin, is a high degree of sinning, and to indulge it, is not the least.

To indulge the least sin, some say, is as bad as the commission of the greatest, if not, yet the least sin indulg'd becomes great.

The non-execution of God's Law against sin, is an open, and evident breach of it.

He that does not punish sin (when his Duty and Place obliges to it) Commands it.

Therefore, never either secretly, or openly, in will, or in word, by permission, or approbation, flattery or applause, consent to the sin of another; nor either allure, or entice, incense, or provoke any to sin, but either restrain them from it, or reprove them

for

*Qui non
probibet,
Fubet.*

for it, that you may (with *Paul*)
be pure from the Blood, and clear
from the guilt of the sins of all
with whom you converse.

Acts 20.

26.

Kabæds.

If any Mischief happened (under the Law) either to Man or Beast fallen into a Pit, he was guilty, that saw the Pit open, and did not cover it; and so will you be of the sin of another, though not acted by you, if not prevented by you (so far as you are able) before it is committed, or not reprobred and condemned, when it is.

Now, that you may not spoil Gods Cause with ill Pleading, nor become an Advocate for the Devil, when (by the reproof of sin) you appear one for God, you must do it

1. *Seasonably.*
2. *Speedily.*
3. *Prudently.*
4. *Meekly.*
5. *Boldly.*

G 4

I. *Sens-*

1. Seasonably.

*Semper non
ad semper.*

Reproof is an affirmative Duty, that binds all, (though not all alike) but not always, for every time sin is committed, is not a fit time to reprove it, therefore you must chuse a fit season for it.

1 Sam. 25.
35.

The best time to strike the Iron is when it is hot and pliant; to Plough, when the Earth is made soft by Rain; and the best time to reprove sin, is, when the mind of the sinner is prepared to receive it.

Eccles. 3.7.

There is a time to keep silence, as well as to speak.

2. Speedily.

Heb. 3. 13.

Take no season that is not fit for Reproof, nor neglect any that is; for either the person to be reproved may be out of your reach, and then it will be impossible, or more hardened in sin, (for the habit of sin is intended and confirmed by custom) and then it will be more difficult to reclaim him.

The

The longer any are the Devils Captives, the stronger are the Chains he binds them with.

3: *Prudently.*

All persons are not alike, nor are all sins neither, nor must they be reprov'd alike; you must therefore consult, not onely the convenience of time and place, but the Nature of the sin, and both the quality and temper of the sinner, that your reproof may be receiv'd, not as an affront, but as a kindness to him.

Nettles and Thorns must be handled in a different manner.

4. *Meekly.*

If Hatred beget Reproof, and Passion bring it forth, or if Reproof be leavened with it, it loses its Nature, (for it is not reproof, but railing) and will miss of its end; for Passion is a short Madness, and one Mad man is never like to do good to another; you must therefore do it, not in wrath, but with a Spirit of Meekness,

that

Ezek. 2.
16.

that those you reprove may not be the more confirm'd in their sin, or resolv'd for it, but reclaim'd from it.

The blustering Wind makes the Traveller hold his Coat the faster.

5. *Boldly.*

Meekly, that the Person reprov'd may not be offended, and boldly, that God may not be dishonoured; meekly, that your Anger may appear not against him, but his sin; and boldly, that your Zeal may appear for God.

It is a sinful Modesty to be either afraid, or ashamed to reprove sin, and a foolish pity, to let any perish in it through a fear of displeasing them.

*Ab occultis
meis pecca-
tis & aliis
nisi mess, li-
bera me
Domine.
Aug.*

My Prayer for you, shall be that of St. Austin for himself, viz. that you may be kept from your own sins, and from the sins of others.

Of sins of Omission.

Sins of Omission are the first ^{Psal. 14. 1.} inlets to sin; for the omission of ^{Rom. 1.} good, is the ground of the com-^{21, 24.} mission of evil. ^{2 Thes. 2.} ^{10, 11.}

A sin of Omission is either not doing what is Commanded, or not doing it as it is Commanded.

1. Not doing what is Com-
manded.

Every Affirmative Command has something Negative in it; and every Negative Command has something Affirmative in it; that Command which enjoyns Honour and Service to God, forbids whatever may tend to his Dishonour; and that which forbids the taking away the Life of any, does also Command an endeavour (so far as is possible) to preserve that Life, and a neglect, is a sin, because a breach of that Law.

They

that those you reprove may not be the more confirm'd in their sin, or resolv'd for it, but reclaim'd from it.

The blustering Wind makes the Traveller hold his Coat the faster.

5. *Boldly.*

Meekly, that the Person reprov'd may not be offended, and boldly, that God may not be dishonoured; meekly, that your Anger may appear not against him, but his sin; and boldly, that your Zeal may appear for God.

It is a sinful Modesty to be either afraid, or ashamed to reprove sin, and a foolish pity, to let any perish in it through a fear of displeasing them.

*Ab occultis
mei peccar-
tum Galie-
ni mei, li-
bera me
Domine.*
Aug.

My Prayer for you, shall be that of St. Austin for himself, viz. that you may be kept from your own sins, and from the sins of others.

Of sins of Omission.

Sins of Omission are the first inlets to sin ; for the omission of good, is the ground of the commission of evil.

A sin of Omission is either not doing what is Commanded, or not doing it as it is Commanded.

i. Not doing what is Commanded.

Every Affirmative Command has something Negative in it; and every Negative Command has something Affirmative in it; that Command which enjoyns Honour and Service to God, forbids whatever may tend to his Dishonour; and that which forbids the taking away the Life of any, does also Command an endeavour (so far as is possible) to preserve that Life, and a neglect, is a sin, because a breach of that Law.

They

*Titus 2.**12.**Eph. 4.25;**1 Pet. 2.**11, 12.**Rom. 8.1.**Psal. 34.**14.*

They that live not Godly, as well as deny Ungodliness ; that speak not truth, as well as put away lying ; that walk not after the Spirit, as well as not after the Flesh ; and do not good, as well as depart from evil, are guilty of a breach of the Law, for it Commands both.

Equid peccat, qui omittit facienda, & facit omitienda.

It is a sin to do what is forbid, and so it is also, not to do what is commanded ; and therefore, they sin, that do not what they should, as they, that do what they should not.

2. Not doing in a right manner what is Commanded.

God Commands both, and abhors all Obedience, that is not formally, as well as materially good, *viz.* so as to the manner, as well as to the matter of it.

*Jer. 48.**10.*

They are Cursed, that do not the work of the Lord ; and so are they too, that do it negligently.

Tacitus says of Galba, that he had rather no Vice, than any Virtue : And Salvian says, that many in his time, thought themselves therefore good, because not so bad as others : And too many there are, that think they are therefore good, because they do no evil ; Saints, because not Sinners ; but how much they, or you are mistaken by thinking so, will appear, by considering

That Sins of Omission, as well as of Commission, will

1. Denominate you to be evil.
2. Will bring evil upon you.
3. They denominate you to be evil.

A Garden is bad, if it has not good Flowers, as well as no Weeds ; a Tree, if it does not bear good Fruit, as well as not bad ; a Servant, if he does not preserve his Masters Goods, as well as not waste them ; and so are all that profess Religion, that appear not for it, as well as not against it.

Unrigh-

*Quod me-
gi erat ex-
tra vitta,
quoniam cum
virtutibus.
Minus vi-
tiosi.*

Isa. 1. 17. Unrighteousness left, is not
18. Righteousness learnt; and therefore, unless you become Righteous, as well as forsake Unrighteousness; and do good, as well as cease to do evil, you are not good at all.

Unsavoury Salt (in this sense) is no better than Poyson.

2. That Sins of Omission will bring evil upon you.

Deut. 23. Moab and Ammon were Banish'd from the Congregation of the Lord to their tenth Generation, 3, 4. for a Sin of Omission, (*viz.* for not meeting the Israelites with Bread and Water in their way out of Egypt.)

Judges 5. Meroz was Cursed for this sin, 23. (he, for not helping the Lord against the Mighty, as well as they that helped the Mighty against the Lord.)

1 Sam. 15. Saul lost his Kingdom for this Sin, (*viz.* for not killing Agag) 9, 23. the Fig-tree in the Vineyard was doom'd to be cut down for this sin,

sin, (*viz.* not for bearing Crabs, Luke 13. but for not bearing Figs;) the foolish Virgins were shut out of Heaven for this sin, (*viz.* not for wasting their Oyl, but for not getting Oyl in their Vessels.)

The Invited Guest to the Marriage-Supper, was cast into outer Darkness for this sin, (it was not for coming in Raggs, but for coming without a Wedding-Garment.)

The unprofitable Servant was cast into outer Darkness for this sin, (it was not for being Prodigal, but for being unprofitable; it was not for wasting his Talent, but for not using it; nor for not having five Talents, but for not improving that one he had.)

The Rich Man was Tormented in Hell for this sin, (it was not for being unjust, but for being uncharitable; it was not for hurting Lazarus, but for not relieving him;) The great Curse of the Gospel (*Anathema Maranatha*) greater

greater than any of the Law, is entail'd on this sin, (*viz.* for not loving of Christ.)

Joh. 3. 18. Present Condemnation is de-nounc'd against this sin, (*he that believeth not, is condemned already*)

Mat. 25. 41, 42. and the fatal Sentence (never to be repeal'd) will at last be past against it, *viz.* not for starving, stripping, or imprisoning Christs Members (though those will be punished as great sins at that day) but for not Visiting, Clothing, and Feeding them.

There are no Neuters in Religion, and therefore, if you are not for Christ, you are against him.

Of little sins, and of Custom in sin.

Of little sins.

ALL sins (objectively consider-ed) are alike, for they are committed against God, who is infinite in

in Power and Goodness ; but considered as to their Circumstances, they are not ; for Circumstances put a sensible difference into one and the same action, and sin, and the aggravation of the Circumstance, is the aggravation of the sin.

Some think every sin little (but it is the greatness of their sin to do so) and some think little sins none, but they are ; for,

1. Little sins are transgressions of Gods Law.

2. Little sins are Mortal.

3. Little sins make way for greater.

1. Little sins are transgressions ^{I John 3.} of Gods Law.

Thoughts are free from the censure of Humane Laws, and small offences are little regarded, or taken notice of; but the Divine Law reaches to the least sins, and forbids the whole Latitude of sin, from the beginning, to the end, from thoughts, to deeds, and from

¹ Thes. 5. the appearance, to the act; for
^{22.} Mat. 5.28. Gods Law (as the Exchequer Ac-
 Heb. 4.12. counts) reaches to the leaſt ſums
 and farthings.

Little ſpots as well as great ones made a Leproſie, as much crookedneſſe may be in a ſmall line as in a greater, and as much contempt of God and his Law, in the leaſt ſin, as in the greateſt.

^{2.} Little ſins are Mortal.

The breach of every Law of Earthly Kings is not Capital and Mortal, but all of the King of Heavens are; for the wages of ſin, the transgression of thoſe Laws, (*viz.* of ſin indefinitely) is Death; they are not all alike great, but all are Mortal, and will (without Repentance) bring ſure Damnation, though not equal degrees of it; for, as the promise is annexed to the leaſt Grace, ſo a curse is to the leaſt ſin.

A little leak unſtopt will fink a Ship; a little Sword will kill as ſurely as a great one, a little Debt will

will cast into Prison as well as a great one, and a little sin unrepented of, will as surely send you to Hell as a greater; and when once there, it will be but sorry comfort to think what you are there for, whether for great sins, or small ones.

3. Little sins make way for greater.

David by being Idle, became wanton, and from a wanton glance of his Eye, he proceeded to Adultery; from lust, to act, and from one act to another, *viz.* from Adultery, to Murder.

Solomon, from sensual Lusts went on to Spiritual (*viz.* to Idolatry;) *Judas*, from Covetousness, to Murder, (first, he grudg'd the costly Oyntment bestow'd on Christ, and then betray'd him) and *Peter*, from Lying, to Perjury; and so will all, not only Seducers, but all that indulge any sin, wax worse and worse, and proceed from evil to evil, *viz.* ^{2 Tim. 3.} _{Jer. 9. 3.}

100 *Words to give to the Young Man*

both as to kind and degree.

Little Wedges make way for greater, little Burthens strengthen for greater, little Coals kindle greater, the lowest stair helps up to the highest, the least figure in Arithmetick increaseth the Sum, and in the least sin there is a tendency to the greatest; it is of an increasing Nature, and will, unless timely prevented, proceed until it is out of measure sinful.

That sin is ever most dangerous, that is most contemptible.

Of Custom in Sin.

Much might be said as to the evil of Custom in sin, viz. that it will indispose you to any thing that is good, and disenable all the Faculties of your Soul to receive it; that it will put you upon sinning with freedom, facility, pleasure, and delight, and bring you under a fatal necessity of sinning, whether you will or no, or at

*Principis
obss.*

*In minimo
effidetiam,
magnum
c. Aug.*

*100 ap.
25th and
26th, Mr.
27th. Philo*

at least without any sense of it, like the People of *Alexandria*, who did not mind their Earthquakes, because they were daily: Or like them that lived at the Cataracts of *Nilus*, who by hearing too much, heard nothing at all. A doleful Paradox, but true.

But all that I shall say relating to it, shall be onely two things, *viz.*

1. That nothing provokes God more than Custom in sin.

2. That nothing is more hardly remov'd than Custom in sin.

1. That nothing provokes God more than Custom in sin.

Custom in sin, is sin by Multiplication, (for, it is not got by one act, but by many) and the multiplication of sin, is the great aggravation of it; the breach of Humane Laws is not lessened, but aggravated, by a frequent repe-

102 *n'gavros, Omnes peccatum vilescit consuetudine & fit quasi nullum qui ad opia Nili vivunt nimium audiendo, nihil audiunt, ex voluntata perversa facta est libido, dum libidini servitur, facta est consuetudo, & dum consuetudini non resistitur, facta est necessitas.*

tition of it, and so is the breach of Divine Laws too; for, as sin has a Power, and a Law, by which (in some) it reigns, so it is the more heinous when it is so, for the least sin that reigns is Rom. 6.12, more displeasing to God, than the greatest that does not.

^{16.}

All Acts, whether good or bad, please or displease, as the good or evil habits are, from whence they come.

2. That nothing is more hardly remov'd than Custom in sin.

Evil Habits, as well as good, are got by degrees, and perfected

Alio perfecta non recipiuntur nisi imperfecta primis. Ab imperfecto ad perfectum consuetudinem vincere; dura pugna.

by use, (for Acts strengthen Habits) and the stronger they are, with the greater difficulty will they be con-

quer'd, and overcome.

Trees well Rooted, and of some standing, are not easily transplanted; streams of Water of long continuance, are not easily diverted from their Chanel; the

League

League of Friendship betwixt Old Friends, is not easily broken ; nor sin easily remov'd, when habituated by Custom, for Custom is a second Nature, and that is not without difficulty (if at all) repell'd.

The Devil that possess'd the Young Man from a Child, was (of all) with the greatest difficulty cast out.

The Cretians, when they Curse one another, say, the Devil lead you into an evil Custom ; but my Prayer for you shall be, that God would keep you from it, that you may not be hardened in sin.

The stone of the Heart is in all by Nature, and felt by all that are not dead in sin ; your Heart by Nature is a stone, and by custom in sin it will be as an Adamant, the hardest (as Naturalists observe) of all stones ; a greater Misery than which you cannot lye under, either here, or in Hell ; for Hell it self would be no Hell to any of a tender and broken Heart.

Of Thoughts.

The great Misery come upon
Gen. 6. 5. all by reason of sin, is, that every
 imagination of the thoughts of
 their Heart are evil, onely evil,
 and continually so.

Evil thoughts are all thoughts
 of evil against God and Man, so
 called, either as arising from evil,
 or tending to it.

Gen. 6. 16. Thoughts are known to God.

The Ark that was made close
 on every side, had a Window on
 the top towards Heaven, as an
 Emblem of Gods Omnipotence,
 who sees you, not onely when in
 secret, but the secret within you,
 for he knows your thoughts
 (yea your thought, every single
Psal. 139. 2. thought) afar off, viz. either
Ezek. 11. 5. what they will be, before you
 think them, or what they were,
 when you have forgotten them.

They are reserv'd Cases known
 to him onely, nor can he forget
 them,

them, for he requires that which Eccles. 3.
is past. 15.

Thoughts shall be brought into Judgment.

Thoughts (as well as words and actions) are written in Gods Book, and shall be made known, Eccles. 12. when the secrets of Men shall be judged, the counsel of the Heart ^{u/l.} Rom. 2. 16. made manifest, and the hidden things of Darkness brought into light.

And many whose understandings spoke them Men, and their words Christians, when on Earth, shall be found (at that day) by their thoughts, to have been worse than Beasts.

Evil thoughts are sins, and transgressions of Gods Law.

The Laws of Men reach but to words and Actions, but Gods Law reaches to thoughts, and forbids, not onely evil words and deeds, but all evil thoughts tending to them. The thoughts of Foulness is sin, and therefore, unless

Heb. 4. 12.

Prov. 6.

18.

& 15. 26.

Prov. 24.

106 Words to give to the Young Man

Jer. 4.14. unless you be cleansed from them, you cannot be saved.

A dumb Man may be damn'd for the sins of his thoughts.

There may be sin in the thoughts, inward motions to it, though no outward acts of it; yea, sin may be reiterated there, when the acts of it cease; and as much sin may be in the thoughts in a day, as would take up the actions of a whole Life to compleat and finish: There are many ways by which Men can restrain or punish the acts of sin, but none either to restrain or punish the thoughts of it; sinful actions are publick and open Offences, sinful thoughts are more inward and secret, they

2 Sam. 16. as the uncleanness of *Absalom* with his Father's Concubines

22. in the face of the Sun and the sight of all *Israel*; these, as the Idolatry of the Ancients of *Israel*, in the dark, in the Chambers of their Imagery; they, the Lusts of the flesh, these, Spiritual wickednesses;

Ezek. 8.
12.

nesses ; they defile the Body, these more immediately defile the Soul, the seat of the Spirit ; they may cast you out of the favour of good Men, but these will hinder your Communion with God ; for,

Communion with God in a way of Duty, is had by thoughts more than by words.

Evil thoughts make way for evil actions.

The two first sins committed by the Angels and Adam, began in the thoughts, (an aversion of their will from God) and they are still the Seed of Sin, (first, evil Thoughts, and then Murders, Adulteries, &c.) and therefore, if you would prevent the acts of sin, you must put a restraint upon your thoughts.

The heaviest Chains are put upon the vilest Malefactors.

Here sins Leprosie at first appeared, and as the Leprosie, when it took but a thread of a woollen, or linnen Garment, soon over-

spread

Words to give to the Young Man

spread the whole ; so these, if not timely prevented, will influence the whole actions of your Life, and make them evil. Now, that they may not,

(1.) You must set a strict watch over your Heart.

Proles ani-
ma.

Thoughts are the inward motions, and innumerable Operations of the Heart, proceeding as Naturally from it, as beams from

Jer. 17.9. the Sun, and streams from a Fountain ; the Heart is desperately

Psal. 41.6. wicked, the sink of all Corruption, it gathers Iniquity to it self

Prov. 4.23. (as an old Sore in the Body draws all the ill humours to it,) and sends it abroad upon all occasions ; and therefore you must keep it with all diligence, that it may not ; you must keep the outward

*Claude
quinque fe-
nebras, &
tota lucebit
domus. A-
rab. Prov.* Senses (shut those Windows, that no unclean Birds may enter in) but above all, your Heart, for out of it proceed evil thoughts.

The Fountain must be kept pure and clean, or else the streams will not be so.

(2.) Let

(2.) Let your thoughts be well employ'd : Think on the things that are true, and cast out all thoughts of a Lie, and Hypocrisie, think on the things that are Honest and Venerable, and abhor all Vanity and Frothiness of Spirit ; think on the things that are just, and let not a thought of fraud, or deceit lodge within you ; think on the things that are pure, and away with whatever is immodest ; think on the things that are lovely, and hate all peevishness and frowardness of Spirit ; think on things of good Report, and entertain not a thought of any thing that may tend to your dishonour.

Idleness is Fewel to vicious thoughts, and therefore, as it is an axiom in State, to set active Spirits on work, that they may do no mischief ; so here, you must employ your thoughts about Noble Arguments, and Blessed Objects, if you would have them (like

110. Words to give to the Young Man

(like the Heavenly Bodies) to move orderly, and become, not foundations of disturbance, but helps to Piety.

(3.) Beg Gods assistance in all.

God has the greatest Government of your thoughts (they are too many, and too strong for you to rule) and therefore, commit

Prov. 16. 3. your works to him; that your thoughts may be established, or

when they become disorderly, and irregular, cry out unto him, as *Austin* did, against sinful thoughts, in the words of the

Psal. 69. 1. *Psalmist, Save me, O God, for the waters are come in unto my Soul.*

And there is good reason for it, for, such as your thoughts are, such are you in Gods esteem.

We judge of Mens thoughts by their words and actions, but God judges of the words and actions of all, by their thoughts.

of

Knowledge and Discretion.

111

Of Evil Company.

Man is a sociable Creature, and will not be without Company, good or bad; but they that are wise, will avoid as much as they can the society of them that are evil; and how much it concerns you so to do, will appear, if you consider, that,

1. Evil Company will shew what you are.

2. Evil Company will make you what you should not be.

1. Evil Company will shew what you are.

The *Lacedemonians* judg'd of the disposition of their Children by their Company; and *Augustus Cæsar*, of his two Daughters, (*Livia* and *Julia*) when he saw grave Senators conversing with one, and wanton Persons with the other; and so will the World of yours, for none can be so well known by themselves, as by their

Com-

Noſcitur ex
ſecto, quia
non cognof-
ciunt ex ſe.

112 *Words to give to the Young Man*

Company. The Fowls of Heaven flock together, and the Beasts on Earth herd together, according to their kind, and so do wicked men (the greater Beasts of the two) like *Flora*, who ever convers'd with ill-favour'd Women like her self; and if you are frequently found among them that are evil, or are too intimate with them, you will be look'd upon as one of them.

*Miser disparities mores
que posset esse amici-
tis?*

They are none of Gods Friends, that converse familiarly with his Enemies.

2. Evil Company will make you what you should not be.

Gen. 34.
1, 2.

Gen. 42.
15.

*Nomina ma-
lum velum
diaboli.*

Dinah (the Daughter of *Jacob*) went gadding abroad to see the Maids of the Countrey, till she was none her self. *Joseph*, by being in *Pharaoh's* Court, learn'd to swear by the Life of *Pharaoh*. The *Israelites*, though they hated the *Egyptians*, yet by living among them, they learned their Manners, their Lusts, not their

their Laws ; (they that should have Converted them, were, as one says, perverted by them, and became twice their Slaves, their Bodies being Conquered by their Weapons, and their Souls by their Vices.) *Solomon*, by consulting with Idolatrous Women, Neh. 13.
26. became Idolatrous : *Peter*, whilst he warm'd himself at the fire in the High Priests Hall, got cold, Luke 22.
55,56,57.
*Fascinus
unius, mul-
torum
peccati. Sal-
vian.* and abated in his Zeal ; he warmed his Hands, but cooled his Heart. Evil Company (among other things, as St. *Ambrose* observes) helped on to make the Younger Brother a Prodigal :

1. His Portion.
2. His Fathers Indulgence.
3. His Youth.
4. Evil Company.

St. *Austin* (as he confesses) committed some sins, which he had not before, to gain Credit and Esteem with his Companions; and there is no good Man (as *Epictetus* says) but will either

114 Words to give to the Young Man
suffer evil, or learn it from them
that are evil.

*inficitur
terre sor-
dibus unda
fucus.
Aliquod
malum,
proprie vi-
ctuum ma-
jum.*

Pure Streams passing by a cor-
rupt Soil, contract some of its
filth ; rusty Metals corrupt the
pure, scabby Sheep, rotten Grapes,
and sore Eyes, will infect the
sound ; and evil Men the good,
by conversing with them : It is
seldom found, that the bad are
made better by it, but the good
made worse, getting a bane (with
Peter) where they could not get
a blessing.

It is odds to be with the Lame,
and not to learn to limp.

It is true, sometimes good ex-
amples put others upon the pra-
ctice of that which is good ; when
Peter said he would not leave
Christ, all the Disciples said so
too ; and *Vespasian's* Frugality gave
check to the *Romans* Luxury ; but
they oftner lead to that which is
evil, (*Nero's* Fiddle had too many
Dancers after it) for all Natu-
rally are prone to be led more by
Exam-

Mat. 26.
35.

Example than Precept, and by bad Examples more than good ones; living, not as they should, *Non quo eundum;* but as they see the most do, and *sed quo tunc;* (as beasts) following the drove, *non ad rationem, sed* or herd, though it be to their own destruction; and therefore, *ad similitudinem,* if you would neither be, nor do, *Seneca do vita & beatitudo.* as they, delight not to be where they are; or when Charity or *Psal. 119. 115.* Necessity may oblige you to it, *Prov. 4.* be separated from their sins, *Isa. 6. 5.* when you are not from their persons; and at all times shun and *1 Pet. 4. 3.* avoid the works of Iniquity, *Eph. 5. 11.* though sometimes you cannot the workers of it.

Their Hatred is better than their Company.

Of the Spirit.

The Spirit is sometimes taken for the whole Divine Nature, and equally agrees with any Person of the Godhead, when abstractedly considered.

116 Words to give to the Young Man

Heb. 9.14. Sometimes for the Divine Na-
1 Pet. 3.
18. ture of Christ; for as flesh is
sometimes taken for his Humane
Nature, so Spirit is for his Di-
vine Nature.

1 John 5. Sometimes for the Holy Ghost
7. (as distinct from the Father and
the Son) with all its Gifts and
Graces, who Sanctifies, Teaches,
Quickens, Guides, and Comforts
all in whom he dwells; and there-
fore it concerns you,

1. To ask God for this Spirit.
2. To do nothing (when given)
to grieve it,

Acts 19. Enquire of your self, as Paul
did of the Disciples at Ephesus,
whether as yet you have receiv'd
the Holy Spirit, (with its Gifts
and Graces) and if upon enquiry
you find you have not, then,

1. Ask God for it.
2. Do nothing, when given,
to grieve it.

1. Ask God for the Spirit.

Joel 2.28. God promised at first, that he
would pour out his Spirit upon
all

all flesh, *viz.* extensively, and Isa. 30.19.
 intensively; not upon the Jews & 44. 3:
 onely (to whom it was then con- & 49. 15.
 fin'd) but upon all; and more of & 55. 1.
 that Spirit than formerly was & 59. 21.
 poured out upon them, and since & 65. 24.
 that, he has promised to give his Rom. 10.
 Spirit to them that ask it; and as Eph. 3. 20.
 Tit. 3. 6.
 James 1. 5.
 an encouragement to asking, has
 assured, that he will much more Luke 11.
 give it, than Earthly Parents ei-
 ther can or will give good Gifts
 to their Children.

They are Earthly, but God is
 Heavenly; they Fathers of the
 Flesh, he of the Spirit; they evil
 (*viz.* either simply, or compa-
 ratively) but he infinitely good;
 a more Rich, Bountiful, Faithful, *cujus pr-*
 and a more tender hearted Fa- *ticipatio-*
 ther, than any of them; and *fumus iusti,*
 therefore, both can, and will much *eius com-*
 more willingly, freely, certainly, *paratiue*
 compassionately, abundantly, and *fumus iu-*
 constantly give (than they) the *justi.*
 Spirit to all that ask him for it.

118 Words to give to the Young Man

Rom. 8.9

Since then God is so willing to give his Spirit, be you earnest and importunate for it ; there is good reason you should, for it had been better you had never received the Spirit of a Man, unless you have this Spirit of God.

Joh. 1. 16.
& 3. 34.

And that you may speed in asking, seek it in Christ's Name, who received the Spirit without measure for you, and meritoriously fulfills the promise of it.

2. Do nothing to grieve the Spirit, when given to you:

There is mention made (in Acts 7.51. Scripture) of resisting, quenching, and grieving the Spirit.

Eph. 4.30. The first, (as usually said) is proper to Impenitents, the second to Apostates, and the third to Saints.

Per figuram
non natura-
ram.

Quoad ef-
fatum, non
quoad af-
fatum.

Properly, the Spirit cannot be grieved / it being contrary to the Nature of the Spirit, either to make any sad, or it self to be made so;) but Metaphorically it may ; and then it is, when it appears

pears as one grieved, and then you may be said to do it, when you do those things that would grieve the Spirit, if the Spirit was capable of it ; and this two ways, *viz.* either by sins of Omission, or of Commission.

1. By sins of Omission, or by neglecting the good you should do, *viz.*

By idleness and slothfulness, by not answering to the calls, and not yielding to the motions of the Spirit, by not walking in the light and strength, in the fellowship and communion, in the exercise of the Graces, and in the comforts of the Spirit ; for it is a sin to oppose the Comforting as well as the Sanctifying work of the Spirit.

Phil. 2. 1.

2. By sins of Commission, or by doing that which you should not, *viz.*

By violating of Truth in any kind (whether Natural or Moral) by inordinate love to the

World (prizing Carnal Comfort above Spiritual) by impurity of thoughts (which defile the Soul, the place of the Spirits Residence) by causeless doubts and fears, despondency under troubles (both inward and outward) in constancy, and in stability in Religion; or deadnes, formality, and Spiritual Pride in the Duties of it.

They are all (one way or another) against the Spirit, either as a Governour, Guide, Witnes, or Comforter, and as such, they grieve it; for by them its Witnes is slighted, its Assistanſes are rejected, its Influences perverted, or its Comforts dis-esteem'd, and counted ſmall; and therefore it concerns you to beware of them, and the more, in that,

By thus grieving the good Spirit, you will please the Devil the evil Spirit; and by grieving the one, and pleasing the other, you will grieve and displease your own

own Spirit at last, for grieving makes way for quenching, and by quenching the Spirit, you may in time be left to commit that great transgression, the unpardonable sin against it.

All sins grieve the Spirit, but those that grieve the sinner.

• *Of Self-examination.*

Examination is the Judicial proceeding of a sinner with himself, or the act of Conscience enlightened, comparing all his actions with the Rule, and accordingly passing sentence either of Absolution, or Condemnation; for, or against himself.

The Command makes it a Duty, and the neglect of it, a Sin. 2 Cor. 13. Gal. 6.3,4.

A Duty at all times, but more especially at some times.

A difficult Duty.

Reflex acts are (by Philosophers) counted most difficult; and this, of all the Duties of Chri-

*si semper
hoc quum
opus est fa-
cias semper*

*ficus. Ber-
nard in*

*cant. 58.
e m.*

122 *Words to give to the Young Man*

Christianity, is none of the least
that is so.

Yet must not be omitted ; for
they that will do nothing that is
difficult in Religion, have no Re-
ligion.

1 Cor. 11. The Persons concern'd in it, are
28. not a few onely, or many, but all ;
A Man, all, either as Communicants, or
i.e. every man, Christians, both real and nomi-
so the Old Transla- nal ; for none are too good, or
tion reads too great for it.

it, and so Beza trans- It belongs but to few to exa-
lates it. mine others, but it concerns all
et quippe to examine themselves.

quisquis, The things to which it relates,
Erasmus. are almost infinite, *viz.* every
thing, thought, spoken, and done,
whether good or evil.

Examination is as a petty Ses-
sions to prevent (or the better to
prepare for) a General Assize; Mans

1 Cor. 11. Judgment to anticipate Gods, and
31. therefore must carry a proportion
to it.

Eccles. 12. God will judge every thing
14. (Morally good and evil) then,
and

and so must every one now.

The Rule by which it is to be guided is the Word of God.

It is not he that others commend, that is approved (for, they ^{2 Cor. 10,} may think better of him than he ^{18.} is) nor he that commendeth himself (for he may be better than others, and better than he himself has formerly been, and yet ^{Luke 18.} not good, or at least, not so good ^{11.} as he should be) but he whom God commendeth, that is approved; and therefore none must examine himself by another's good Opinion of him, nor by his own good Opinion of himself, (for both may be mistaken) but by the Word of God, by which only the regularity, or irregularity of his actions will appear, God will hereafter judge you by it; and therefore, the best course you can take, is to judge your self by it ^{Ratiolum est} ^{index sui,} now; and that you may, you ^{& obliqui.} must get a clear and right understanding of it.

By

By this light you will see light, but unless you have Eyes to see it, it will be of no more Advantage to you, than the light of the Sun to them that are blind, and cannot see. A just Judge desires a clear Evidence, a good Cause, a fair Tryal, an upright Heart, a search; and the better any are, the more willing they will be to know the worst of themselves; not to do it, may add something to your security, but nothing to your safety: Therefore,

1. Be exact in the examination of your self.

2. Beg Gods Examination upon it.

*Tocum est
sua.*

1. Be exact in the examination of your self.

It must not be superficial and slight, remiss and careless, but strict and exact, searching every corner of your Heart, and censuring every irregularity of your Life; seeking, that you may find what is amiss, and untill you do; and

and with good reason, for, as they are the worst sort of Cheats, that deceive themselves, so they are the worst of that sort, that deceive themselves in the concerns of their Soul.

It is far more safe to condemn than to acquit your self without cause. For by one, your Peace will be lost for a time onely, but by the other, your Soul will be lost for ever.

2. Beg Gods examination upon yours.

Rachel was willing to have any place searched for the Idols (she had stole from *Laban*) but that on which she sat to cover them ; and a Thief may be content, that a blind Man that cannot see, or his fellow Thief, that will not, should search his House ; and Hypocrites rest satisfied with their own Examination, or of those like themselves ; but they that are sincere, and upright, are desirous that any should examine them ;

Gen. 31.
34, 35.

126 *Words to give to the Young Man*

them; yea (with *David*) willing that God should do it, and that truth should take place, though against themselves.

Psal. 139.
23, 24. When *David* had examined himself, he appealed to God, not as to one that he would have satisfied with his own Opinion of himself, nor with the Opinion of others concerning him, but as to one that was the searcher of Hearts, and that he himself would be searched by; he did not desire that his Life onely, but his Heart (the most suspected place) might be search'd, and that not superficially, but throughly, and that the matter might be fully travers'd, and pass through all Courts of Tryal, as appears by the multiplying of words, (search, know, try, and see) and by the extent of it, viz. that not one thought, or way onely, but that all his ways and thoughts might be enquir'd into; and that if there was any sin that he did not

not see, or could not, it might be done away.

And therefore, when you have done all that you can in it, desire God to examine you and your examination too ; and that if there be any sin in you, that either you do not see, or cannot, that he would shew it to you ; or if there be any sin that you would not see, that he would do away that sin, and the Hypocrisie that would indulge it.

It is onely by the light of Heaven, that you can see the Hell that is within you.

Of Watchfulness.

Watchfulness is a Duty that concerns all (*I say unto all, watch*) Mark 13^o it is your Duty, and ought to be ^{37.} matter of your great care, in that,

1. There are Eyes upon you.
2. There are Enemies against you.

3. Ruine

3. Ruine attends you, if you do not.

1. There are Eyes upon you.

(1.) Of Men, both good and bad.

(2.) Of Angels, both good and bad.

(3.) Of Conscience, which is Gods Deputy, and a strict observer of all your ways.

(4.) Of God, who is every where by his Power and Essence, and therefore Omniscient because Omnipresent, and (like the Optick Nerve) sees all, but is seen of none.

Good Men observe, and will either be pleas'd or displeas'd, rejoice, or grieve at your good and evil actions.

Evil Men observe, and will either reproach you for your sins, or be hardened in their sins by them.

Good Angels observe, who will minister to you, rejoice over you, protect, and defend you, if you do

*Intimus
magister.*

Heb. 1.12.

do that which is good ; or set against you, and become Enemies to you, if you do not.

Evil Angels observe, who will be as so many Witnesses against you, your Accusers and Torturers too, if you yield to those fins that now they tempt you to.

Conscience observes, either to Acquit or Condemn you.

And God observes, to Judge Eccl. 12.
wh. you.

Live therefore as in open view, and act as one, that has the Eyes of all upon you.

If you do not watch, you are watched.

2. There are Enemies against you.

Of all which, the Devil and the Flesh are the principal ; for all other Enemies hurt either by his Instigation, or your own corrupt inclination.

i. The Devil, who is strong, 1 Pet. 5.8. subtle, and active.

130 *Words to give to the Young Man*

Strong. A weak Enemy is inconsiderable, and not much to be regarded ; but this is strong, not onely terrible to affright, but strong to hurt.

Job 1.7.

Active. A sloathful sluggish Enemy is not much to be feared ; but this is active and diligent ; he walks his Rounds (he goes about) and is ever upon his Watch.

2 Cor. 2. 11.

Subtile. He prevails more by Policy than by Strength ; and therefore, it concerns you, neither to be ignorant of his Devices, nor careless of them.

Gal. 5.17.
James 4. 5.

2. The Flesh, a restless and unwearied Enemy, that acts with vehemency and constancy, not outward, but inward ; an Enemy within you, that makes way for all the other, and the more dangerous because so.

Since then you can be no where safe, unless watchful ; be no where, nor at any time secure, but watch these watchful Enemies.

3. Ruine

Knowledge and Discretion. 131

3. Ruine attends you if you do not watch.

Saul lost his Spear, and *Samson* 1 Sam. 26.
his Hair, when asleep ; and your 7, 12.
Security will be the Enemies Op-
portunity ; and therefore it con- 19.
cerns you to have all your ways 1 Thes. 5.
(inward and outward) Rail'd in 3.
on both sides with Watchfulness Luke 21.
and Prayer, and to have your 36.
Eyes open, to watch against the
Corruptions from within, and
the Snares from without. Rev. 4. 8.

The weakest when watchful,
are more safe, than the strongest
when secure.

Of Humility.

Pride is self-exaltation from a *superbia*
vain conceit of Worth and Excel-
lency. *est appeti-
tus propria
excellentie.*

Humility is self-debasement ,
from a real sense of vileness and
unworthiness. *Humilitas
est voluntaria
menis
incurvatio*

That is the Badge of Anti-
christ and his followers ; this of ex Dei in-
tuu, & noſtri.

Christ and his Disciples ; one of the Principles of Practical Divinity (as Privation is of Philosophy) and both the Garment and Ornament of Christians ; and

*Annibilatio anime Spiritu-
ale vacuum.*

'Εξορθίσας, It comes from a word that signifies a knot, and is of use not onely to fasten the Graces together, but to adorn also.

therefore, be clothed with it, and walk daily in it, with God, with others, and with your self.

1. With God.

(1.) By a lowly demeanor in all your approaches to him.

The distance betwixt God and you is great (as great as betwixt infinite and finite) great as you are a Creature, but greater as a sinner ; and in all Duties there is matter for Humility (as well as in sins) for when they appear brightest, (as the Moon when it shines so) they have their dark spots and imperfections ; and therefore the nearer and greater your Communion with God is, the greater your Humility should be,

as *Archimedes* his Engine, the higher it ascended, the lower it descended.

All the King of Heavens Service must be on the Knee; so that if you are proud, or not humble in it, you serve not God, but the Devil.

1 Cor. 10.

31.

(2.) By doing all to his Glory. Proud persons think they are beholden to none, and therefore Sacrifice to their own Net, and (with *Ephraim*) bring forth fruit to themselves; but do you in all your actions, both Civil and Religious, make him your End; and in all your ways, at home, and abroad; in your House as well as in his, and on your days as well as on his, do all to his Honour, that in his goodness and greatness he may be glorified by you.

Nemini

*debeo, The
Spiders
Motto.*

Hab. 1.16.

Hos. 10.1.

*Soli D.
Glor.*

An humble sinner is more to Gods mind, and more for his Ends and Glory, than a proud Saint.

2. With others.

1. By not seeking Honour from them.

2. By not being lifted up when praised; nor enraged, when fam'd, or injur'd by them.

1. By not seeking Honour from them.

Pride was the Angels sin (it cast them out of Heaven) the first sin in Man, and the great sin that appears in all by Nature.

Commodus the Emperour would be called *Hercules*, and shew himself to the People in a Lions skin, that he might be accounted King of Men, as the Lion was of Beasts.

Alexander would have the Title of *Jupiter's Son*, and be reckoned one of the Race of the gods.

Domitian would have the Title of Lord God.

2 TIT. 2.
3. 4.

Anti-Christ, the Man of sin, exalteth himself above all that is called God.

And

And all Men (through the Pride that is in them) Naturally seek Honour in the World, (as *Saul* did before *Israel*) and desire ^{1 Sam. 15.} to be great, or nothing; but do ^{30.} not you seek what is greatest, or <sup>*Aus Cæsar
aut nullus.*</sup> highest in the esteem of the World, but what is fittest and best for you, that you may have Honour from God, if not from Men; or be humble, and you shall have Honour, for Humility ^{Prov. 15.} treads the path to it; Pride seeks ^{33.} it, but Humility finds it. <sup>Prov. 29.
23.
Luke 14.</sup>

He that humbleth himself shall be exalted. Joseph was first in the Dungeon, and then in the Palace. <sup>11.
Gen. 14.
& 40, 41.</sup>

2. By not being lifted up, when praised; nor enraged, when defam'd, or injur'd by them.

Be not lift up in your spirit beyond measure, if prais'd, nor enraged, if revil'd and reproach'd, but meekly receive both, as not much concern'd for either; for you cannot be too vile in your

A Heathen, when revil'd, told the Reviler, that all he said against him was true, and much more, and so he would say, if he knew that which he did of himself ; and all that are truly humble, Rom. 12.
10. either do, or should think better Phil. 2. 3. of others, than of themselves.

3. With your self.

1. By being content with your condition, whatever it is.

2. By having a low and mean opinion of your self, under all that you possess and enjoy.

(1.) By being content with your condition.

Some cannot live unless they abound, and therefore murmur and complain when they do not : Proud Beggars will have the best or nothing ; but be you content with what you have, looking upon every little thing received, as great, and every great thing, as too much.

*Aliud est
unde vivas,
aliud unde
superbias.*

You

You cannot have so little as you deserve, and therefore, how low soever your condition is, let your mind be lower.

(2.) By having a low and mean opinion of your self, under all that you possetis and enjoy.

Indeed there is nothing you can have, that can reasonably afford any matter for Pride.

Not Riches.

Not Silks and Furrs, the cast Clothes of Worms and dead Beasts ; for, as they are badges of Spiritual Nakedness, and coverings of shame (the fruit of sin) they afford greater matter of Humility, than Pride.

Not Gold and Silver, the more refined Dirt and Garbage of the Earth ; these are the food of Moths and Rust, and therefore no food for Pride.

Not Knowledge, for it is but imperfect in any ; the greatest part of what you know, is the least part

*Scio quod nescio, Socrates.
Nesciendo scire, & sciendo
nescire, Gregory.*

part of what you know not ; and therefore you should by not knowing, know ; and by knowing, not know the gift that is in you.

It will be from Ignorance of your Ignorance, if you become proud of your Knowledge.

Not Grace, for it is given to teach Humility ; God gives Grace to the humble, and Grace gives Humility ; and the more any have of it, the more humble they will be.

Moses acknowledges that he was but dust and ashes, (the weakest and vilest part of the Earth;) *Jacob*, that he was unworthy of the least of all those mercies received : *Paul*, that he was the greatest of sinners, the least of the Apostles, and less than the least of all Saints. Christ, the Lord of Glory, was meek and lowly ; and the more real worth any have, the less they will see it, like *Moses*, who, when his face

Gen. 18.

27.

& 32. 10.

1 Tim. 1.

1 Cor. 15.

9.

Eph. 3. 8.

Mat. 11.

29.

Exod. 44.

29.

face did shine, knew it not ; or the higher they are in the esteem of others, the lower they will be in their own, as the Sun when highest, casts the least shadow, or a Taper, whilst it gives light to others, casts a shadow before its own station.

A Cypher in Arithmetick, though of no worth in it self, yet gives value to all that is added to it, and so will Humility.

Of Time, Death, and Judgment.

I Have a Treatise by me of these, that I intend to publish, and therefore shall onely briefly give you my Advice here as to Time, Death, and Judgment.

i. As to Time.

If you would seriously consider how precious a thing Time is, how much it is (sooner or later) prized

prized by all ; how high they are in God's esteem ; that improve their time (for they are highest in his esteem, that make most account of his Sovereignty) how happy some are while living, in the Comfort they receive by it ? How many, when dying, would give all the World (if they had it to give, and it would be taken) as a price to redeem the time that in Life they vainly spent , and trifled away ? How many are tormented in Hell (and will be eternally so) for the neglect and abuse of it ? How infinitely short the whole time of Life well spent, will fall of the Reward that attends it ? How much mispent time there is, and will be in your best spent time ? How short and uncertain your time is, and how strict an account you must give of it, you would see great reason to take care that no part of it be spent either in sin, or idleness.

1. Not in sin.

Sin is an evil of the greatest Malignity, and all time spent in it, is lost ; for,

If it is not bewail'd, and repented of, it will ruin you ; and if it is, yet the time so spent is lost, in that it might have been better employ'd, cannot be recalled (for though Repentance will bring sorrow for sin, yet it can never bring back the time lost by it) nor ever by you be answer'd for.

You can never give a good account of a bad matter.

2. Not in Idleness ; for,

Idleness is both a sin, and an inlet to any, or all sin.

i. It is a sin.

Idleness was not allowed in Innocency, (for *Adam* was put into the Garden of *Eden* to work) much less then is it allowed in a state of Degeneracy, but forbid ; there are no *feriae*, no idle days nor hours, as one says, in the Kalendar

Gen. 2.

15.

Then la-
bor, now
*labor ad
sudorem.*

of

142 *Words to give to the Young Man*

of Heaven, but as to every purpose there is a time, so to every time a Eccles. 3. 1. purpose; God having appointed Καρπόν τῷ καιρῷ πάγματι every day and hour to be filled up with something that is either work, or tends to it.

*Maxima pars debitur studio, minor
cibo, minima somno, nulla
otio.*

And yet how many are there, who call themselves Christians, and cannot but say they have work to do, that trifle away their time as much as *Domitian* did in catching Flies, *Sardanapalus* in Spinning, *Caligula* in gathering Cockles, *Nero* (with his Souldiers) in picking up Pebbles; and are scarce ever so well employ'd as *Protogenes*, who was seven Years Painting a Man and his Dog.

2. It is an in-let to sin.

Empty Stomacks gather Wind,
Standing Waters putrifie, Weeds
grow

grow most in a fallow, and out of Idleness comes not onely no good, but all evil ; for, by doing nothing, you will easily be led to do that which is worse than nothing.

Christ called his Disciples Mat. 18.
(*James and John, Simon and An-*
drew) when busie at their Cal- Mark 1.
ling ; but the Devil will call you 16, 17.
(as he did *David*) when idle, and 2 Sam. 11.
not employ'd ; and therefore be never so, that you may not be at leisure to hearken to him ; if you do not set your self on work, the Devil will ; and therefore at all times do it, that he at any time may not.

The rolling stone gathers no Moss.

*Quanto magis occupatum Diabo-
lus invenit tanto minus occu-
pat.*

Idleness will render you displeasing to God, unprofitable to the

of Heaven, but as to every purpose there is a time, so to every time a purpose; God having appointed every day and hour to be filled up with something that is either work, or tends to it.

*Maxima pars debitur studio, minor
cibo, minima somno, nulla
otio.*

And yet how many are there, who call themselves Christians, and cannot but say they have work to do, that trifle away their time as much as *Domitian* did in catching Flies, *Sardanapalus* in Spinning, *Caligula* in gathering Cockles, *Nero* (with his Soul-diers) in picking up Pebbles; and are scarce ever so well employ'd as *Protogenes*, who was seven Years Painting a Man and his Dog.

2. It is an in-let to sin.

Empty Stomacks gather Wind,
Standing Waters putrifie, Weeds
grow

grow most in a fallow, and out of Idleness comes not onely no good, but all evil ; for, by doing nothing, you will easily be led to do that which is worse than nothing.

Christ called his Disciples Mat. 18.
(*James and John, Simon and An-*
drew) when busie at their Cal- Mark 1.
ling ; but the Devil will call you 16, 17.
(as he did *David*) when idle, and 2 Sam. 11.
not employ'd ; and therefore be never so, that you may not be at leisure to hearken to him ; if you do not set your self on work, the Devil will ; and therefore at all times do it, that he at any time may not.

The rolling stone gathers no Moss.

Quanto magis occupatum Diabo-
lus invenit tanto minus occu-
pat.

Idleness will render you displeasing to God, unprofitable to the

the World, scandalous to them that are good, and burdensome to your self; be wise therefore (as the Wise men in *Esther*)

Esther 1. knowing your time, and get understanding (with the Children of *Issachar*) to know what you ought to do, and do it; be ever doing something for your own good, or the good of others, that you may with comfort look over into Eternity, and not fear, when the Angel shall stand on the Earth and lift up his Hand, and swear by him that lives for ever and ever, that time shall be no more.

Rev. 10.6.

**Rev. 20.
12.**

God has his Book of Remembrance, and whatever you do in time, is there Registered for Eternity.

2. As to Death and Judgment. How much it concerns you to be in a daily expectation of, and preparation for them, will appear, if you consider,

i. As to Death.

(1.) That

1. That Death is certain.

All are included in the Statute of Death, (made in *primo Adami*) Gen. 2.17. no Priviledge can be obtain'd against it, nor is there any way to avoid the Sentence of Heaven given for it,

It is a decree not to be revers'd, *Heb. 9.27.*

A Statute not to be repeal'd.

2. That Death may come sooner than you are aware of.

You stand upon dying ground, and know not how soon Death's scythe may cut you down ; you are near it in health as well as in sickness, and in a moment Death may lay his cold hands on your mouth, and stop your Breath.

Since then Death may come in *Job 21.13*
a moment, live as expecting
it's coming every moment.

3. That Death when it comes will not stay for your Repentance : and if it stay never so long before it comes, it will come too soon if you have not repented.

*Venientem
nemo bilat-
rū mortem
recipit, nisi
quis ad il-
lam diu
composuerit*

Dye Seneca.

Dye when you live, and you shall live when you dye.

(2.) As to Judgment; viz.

i. That it will be certain.

There will be a general, and a particular Judgment; the general, to compleat and perfect the particular, and to manifest and declare the Justice of it; that, will be at the end of the World; this, at the end of Life; that, at Dooms-day; this, immediately after the day of Death: It may be a long while before that come, and very likely will, (if the Destruction of Antichrist, the Conversion of the Jews, a universal

Quoniam in fine mundi dominus semel venit omnibus tamen singulo cuique venit cum adestant moris tempus in dei decreto nulla litura. Promulgation of the Gospel, a Catholick Unity, and Charity among Christians, and the calling in of the Elect, must precede it;) but this may come before you think of it, or expect it; it is as sure as Death, and as uncertain; uncertain (as to the time) to any, and yet most certain (sooner or later) to all; for it is treasur'd up in

in God's decrees, and cannot be recall'd.

He that says he comes quickly, may come sooner than you think of; *viz.* in his appointed, though not in your ex-ed, time.

Act. 17.31
Rev. 16.15
3.11

2. That it will be impartial.

Here, some are too great to give an account of their Actions. Rom. 2. 6. 16. to any; but there, both great and small must give an account of their Thoughts, Words, and Actions, 36. 1 Pet. 1. 17. to God, whether they will or no; here, some judge, and others are judged; but there, all shall be 2 Cor. 5. 10. Rev. 20. 12. judg'd: for,

The Sentence of Death being past upon all, Judgment (the consequent of Death) will pass upon them too.

3. That it will (when once past) be irrevocable.

That state you are found in at Death, will be your everlasting state; for, Judgment (Death's Second) stands at Death's back,

and as that leaves you, so Judgment will find you ; and as it finds you, so it will leave you for ever ; for, then your everlasting state and condition will be actually determined, and finally settled, so as never to be alter'd.

Judgment is the critical time for Damnation and Salvation.

Matt. 24.
36. 44.

The particular Time when Death and Judgment will come is concealed, that none might presume ; but that it will be, is certainly foretold, that none may be surprized : and that you may

*Later ulti-
mudies, ut
observentu
omnes.*

1. Keep a Register of your Sins ; keep your Book, and God will cross his.

Often reckoning makes friends.

2. Renew Repentance daily.

Acts 3.19.
Mat. 25.21
Rev. 7.17.

If you would have that day to be a time of refreshing to you from the presence of the Lord, you must be in sorrow for your Sins in your day ; if then you would en-

enter into Joy, Sorrow must here enter into you ; and if then you would have Tears wiped away from your Eyes, they must now be found there ; for,

None but Mourners shall be Mat. 5. 4. comforted.

3. Make the Judge your friend.

Christ has redeem'd you from slavery, that you might be free for his Service ; and therefore 1 Cor. 6. give him that which he has so^{20.} dearly bought, and paid for.

It will avail you nothing to Matth. 7. call him Lord then, unless^{22. 23.} Luke 13. you make him your Lord^{27.} now ; for, if here you are not ruled, you shall then be destroyed by him.

4. Judge your self.

If you judge others, you shall Mat. 7. 1. 2. be brought to divine Judgment ; 1 Cor. 11. but by judging your self you will^{31.} prevent it, for, Judgment shall not pass in both Courts ; what you condemn, Christ will acquit ; so that if yours be a Court of

150 *Words to give to the Young Man*

2 Pet. 3. 10, 11. Judgment, his shall be a Court of Mercy.

Holiness will give comfort in that day, and a serious meditating on it may be a means to promote Holiness: live therefore well in your day, or blot out the belief of this.

Eph. 6. 4. If you live to have Children, be careful to bring them up in the Nurture and Admonition of the Lord.

*Dan. 5,
16. 17.*

Some are so far from blessing God for their Children, that they are ready to say (as *Daniel to Belshazzar*) his Gifts be to himself, and his Rewards to another.

Some count them no Blessings, or but beggarly ones; and some there are, that make them none; for, through their neglect, they prove Curses instead of Blessings.

They are anxiously solicitous to get great Estates for their Children, but not at all concern'd, what they are, or should be, to whom they leave those Estates; they

they are daily contriving for them, how they may live while here, but take no care how they shall live, nor where, when they shall die, and live here no more : they can tell you when dying, what they shall leave for the support of their Bodies ; but nothing of what they did, while living, for the good of their Souls. Monstrous Parents ! that deserve to be writ childless, and to be rased out of the number of men : for,

Jer. 22.30

If they are worse than Infidels that provide not for the Bodies of their Children, they are as bad as Devils that starve their Souls.

1 Tim. 5.8

Make it therefore matter of your great care to promote the Good of their Souls.

(1.) By endeavouring to suppress those evil Inclinations that (by nature) are in them.

(2.) By Praying for them.

L 4

(3.) By

152 Words to give to the Young Man

(3.) By being an Example of Good unto them.

1. By endeavouring to suppress those evil Inclinations, that (by nature) are in them.

Prov. 22.
15. Folly is bound up in the heart of a Child (as Poison in a Serpent, and Sap in a Tree) and if care be not taken to suppress it, it will (like an Imposthume) break forth when ripen'd by opportunity.

Corrupt Nature, is as the Soil; evil Examples, as the Showers; and Temptation as the influence of the Sun; all which help on, and further the Harvest of Sin, that will quickly come, unless timely prevented, and that cannot be better done, than by planting good Inclinations and Dispositions in them.

The way to destroy Weeds is to set good Plants in their room.

2. By Praying for them.

They are all base-born (in a spiritual sense), untill they are new born;

born; therefore it concerns you to be in travel of Soul for their second birth, that Christ may be formed in them, and to be earnestly solicitous with God for them, (as *Abraham* for *Ishmael*) Gen. 17. that they may live, viz. live to him here, and eternally with him hereafter.

Austin's Conversion was the fruit of Monicha's Prayer.

3. By being an Example of Good unto them.

It is true, none are to live by Example, but by Precept; (*Paul* himself must not be follow'd any farther than as he follows Christ) but yet since the Example of Parents (like the influence of the Moon when joyn'd with a good or bad Planet) does much good or hurt, it concerns them to have a great regard unto it.

Cato was more careful of his Behaviour before his Children than before the Senate, and would usually say, he would be as cautious
of

of speaking any lascivious Words before his Son, as he would if he was before a Vestal Nun ; and it must be your care to behave your self wisely before yours : good Advice will make little or no impression on them, unless seconded by good Example ; and therefore if you would have them walk in a perfect way, you must walk before them in it.

*Maxima
dicitur
quero rev-
temia.*

Though Children do like Children, yet they that are Parents must not.

There is good reason for it, in that,

- (1.) God commands it.
- (2.) Equity requires it.
- (3.) Their Good, and your Happiness, is concern'd in it.

1. God commands it.

*Dan. 1.
3. 4.*

Nebuchadnezzar commanded that Young-men should be brought up for him, Children in whom was no blemish : and God (a greater than he) commands, that a Child *Prov. 22.6.* should be train'd up in the way he should

should go. Every one has his way, and every one thinks his way best; but it is not so; and therefore he must be train'd up in the way, not in which he would go, but in Pro. 16.2. which he should.

He that says you shall not Exo.28.13
murther, says also you shall Deut.5.7.
instruct; and therefore it concerns you to offer them up to God (as *Hannah* did *Samuel*) in their tender 1 Sam. 1.
years. 24. 28.

2. Equity requires it.

They were shapen in Iniquity, Ps. 51.5.
and conceiv'd in Sin, a guilt and Eph.4.13.
defilement they deriv'd from your Loins, which alienated them from the Life of God, before they had of themselves done either good or evil. Since then you have been the cause of so much evil to them, it is but just to do them all the good you can: by being your Children, they became Children Eph.2.3.
of Wrath; and therefore in reason and equity, it concerns you to do what

256 *Words to give to the Young Man*

what you can to cut off the Entail of Hell, to help them to a happy Being to whom you have given a miserable one, and to be (so far as you can) an instrument of Re-generation, as you have been of Generation to them.

John 3.3.

It had been better they had never been born, unless born again; and that you had never been their earthly Father, if God be not their heavenly one.

3. Their Good, and your Happiness, is concern'd in it.

1. Their good, *wiz.* temporal and spiritual, to this Life and a better.

1. Their temporal good.

Mat. 6. 33. They that first seek the Kingdom of God, and his Righteousness, are by Promise assur'd, that all things needful shall be added unto them; and therefore put them early upon it, and endeavour while they are young to make them good, and then they shall

shall be sure to have whatever is good for them : no good thing shall be with-held from them ; their Bread and Water shall be sure, and verily they shall be fed, *viz.* as to Necessity, if not as to Delight.

Psal. 25.
12, 13.
34. 9, 10.
84. 11.
Prov. 13.
22.

If they are of God's household Gal. 6.10. (the household of Faith) neither you nor they need fear, for, God will provide for his Family.

2. Their spiritual Good.

They that are bad when old, were so when young : an old Jade was a Colt ill broken, or not well man'd at first ; and an old Devil was once a young one.

Pf. 58. 3.

And they that are bad while young, are like to be so when old ; it is not impossible they should be good then, (rich Wine *Quis da-*
is muddy at first) and therefore *rior Thea*
none should despair of them, but *misfoctes*
very unlikely, and therefore none should presume upon it ; for, as Trees dead in the Spring are so in

Au-

158 *Words to give to the Young Man*

Autumn, and Bruises received
in Youth continue in Age, (*Me-*

~~Sam.~~ 4.4. *phibobeth* lame by a fall in his
2.3. Infancy was ever so) so Sins in-
dulg'd in Youth are hardly left in
Age. But those that are truly
good in Youth, will be so in Age;
Prov. 22.6 a Child train'd up in the way he
should go, will not depart from
it when he is old; and therefore
it concerns you to put your Chil-
dren into that way while they
are so.

That which a Vessel is sea-
son'd with, that it keeps,
and that way a Twig is
bent, that way it will grow.

2. Your Happiness is concern'd
in it.

Your Children are God's more
Ezek. 16. than yours, his Children commit-
20.21. ted to your Care, put out to you
Ezek. 2.9. to be nursed for him (as *Moses*
was for *Pharaoh's Daughter*) and
Ezek. 3. of them you must give an Ac-
18.19. count unto him: it is true, if they
(when warned by you) turn not
from

from their Sins, they shall dye in them ; but if they are not warned by you, their Blood will be required at your hands.

The Jews brought a Curse upon themselves and their Posterity, by crying out, *His Blood be upon us, and our Children* ; and so will you upon your self and Children, by your neglect of them.

Do you think you shall not have Sins enough of your own to answer for ! that by your Sin bring the Guilt of theirs upon you ! Is there no Devil to tempt them to sin ! or do you think he cannot effectually do it, unless you assist him in it ? Is it a Reproach to be the child of a Whore, and is it none to be a Child of the Devil ? Is the Birth of such infamous in the eyes of the World ! and should not the Life of the other be much more so in yours ! Is there no hand to murder them but your own ! nor any other way

John 8. 44

Lev. 18.
21.
Ezek. 16.
. 20, 21.

way to shew your Love to them but by destroying them and your self too ? Are Harlots condemned by all for destroying the Bodies of their Children, and should not those wicked Parents be so too who through a neglect of them murder their Souls ? Was it an act of Cruelty to drive Children into the Fire and Water (as the Jews did to *Molech*, and the Heathen to *Saturn*) and is it none /by sacrificing them to the Devil) to drive them into Hell ! is there no love but in going to Hell together ! or will it not be enough that they go thither, unless you go too for company ! will it be any pleasure to hear them (when there) telling you, what a bloody and cruel Father you was to them, in not shewing them the evil of Sin, and the misery that did attend it ? If now you cannot well endure to hear them cry, do but think how much less able you will be to hear it in Hell for ever ! You may then
(when

(when too late) with a little Variation complain, and speak truly (what *Lamech* did scoffingly) that Gen. 4. you have slain Children to your ^{23, 24.} wounding, and young Children to your hurt; therefore, that you may not, be careful to make your Family as a Nursery for Heaven, ^{Ps. 127.3.} and educate your Children as God's Heritage, that you may say ^{Gen. 33.5.} with comfort at the great day, Lord, here am I, and the Children which thou hast graciously given thy Servant.

It is one thing to be blessed with Children, and another thing to be blessed in them.

THE POSTSCRIPT.

Many more things I had prepar'd for you ; but the Book being already bigger than at first I thought it would have been, I shall only here give you the Heads of some of them.

Ex. 8. 18.

Job 2. 4.

Life is the Crown of all earthly Blessings, (as Health is the fairest and brightest Jewel upon that Crown) a Blessing that none but God can give, (*Pharaoh's Magicians could not give Life to a Louse*) a Blessing that any thing will be given to secure, when in danger of being lost, (all that a man has will he give for his Life) and that all, both Good and Bad, Rich and Poor, Young and Old, (sooner or

or later) greatly value and unwillingly part with: yet I would not have you (with *Herodotus*) do nothing else but attend the Health of your Body, nor be so busie about the good of a natural Life, as to neglect the Concerns of that which is eternal, nor yet to neglect it, or willingly to do any thing that may destroy it; for this would be to sin against your Soul as well as your Body, and to do that (*viz.* to please the Devil) at your Death, which all wicked Men do in their Lives. Therefore neither on the one hand over-value it, nor on the other hand neglect it, but be thankful for it, and make good use of it, and this, by living to the end of living.

Phil. 1.23.

Nec prop-
ter unam,
vivendi
perdere
cautum.

Then a temporal Life is well improv'd, when spent to secure the Life that is eternal.

There is nothing will make you more useful while you live, than Learning, / *Paul* was the most learned of all the Apostles,

164 *Words to give to the Young Man*

and God made most use of him) and there is nothing I desire more as to this world, than that you may attain to an Eminency in it; and that you may, you must diligently seek after it; for, it will not be got without much labour.

He that would be a good Scholar, must (as *Isoocrates* says) have six Properties; He must be one of good Parts, of a strong Memory, a Mover of Doubts, a Listener to the Sayings or Speeches of others, a Delighter in his Studies, and laborious in it.

All excellent things are fenced about with difficulty.

*Virum quo
jungendo
perficiisse
laudatur.*

Plato is said to have brought Philosophy to perfection, by joining contemplative and moral Philosophy together, (in which *Pythagoras* and *Socrates* excell'd) and the Philosopher makes it the most necessary Head, and first Principle of Philosophy, to know how to use Principles; and it will be your Wisdom, and therefore should

should be your Design, in all your Studies, to bring them to practice; that you may not be upbraided, as the *Athenians* were by *Anacharsis*, for using their money only to count, and their Knowledge only to know.

Practice will be blind unless it see with the eyes of Knowledge; and Knowledge will be useless, unless it walk on the feet of Practice, like his Musick that was understood by none but himself.

Make the Stock Learning, and you may graft what you will upon it; but if you will take my advice, let it be Divinity.

When God sent his Son into the World, he sent him to Preach; and had I never so many, I should esteem it my greatest Honour, as well as theirs, if they were qualified for that Office, truly call'd to it, and faithful in it.

Two things made Christ a Minister, *viz.* Unction and Com-

*Idem est
non babere
et non uti.*

Luk.4.18.

Isa. 61. 1.
Joh. 6.27.

166 Words to give to the Young Man
mission ; and no less makes one
now : for,

None are truly call'd to it, un-
less qualified for it ; nor though
qualified for it, are any of Christ's
Ministers, unless authoriz'd to it.

Therefore,

1. Before you enter upon that
Office be qualified for it, and call-
ed to it.

Gifts qualifie for it ;

You cannot teach others, unless
you be first taught your self.

A Call commissionates to it ;

Without a Call, you will (like
2 Sam. 18. hasty *Abimsaz*) run without your
19, 20. 29. Errand.

2 When you have entred up-
on the Office, be faithful in it.

Sacerdos Do not enter upon the Office
Kings. (as of old the Eccho sounded) as
Sacerdoti.
am oium. a Trade to get by, nor through
Idleness neglect it when you have

Mat. 5.14. entred upon it ; but out of a Zeal
2 Corin.
12. 15. for God, and the Good of Souls,
be willing to spend, and be spent
like a Taper that consumes it
self,

self, by giving Light to others. Be a good Minister for the good of others, and a good Man for your own.

Marriage is honourable in all, and Parentage, Parts, and Portion, are good Ingredients in a Match, but not the principals to guide your choice; let not therefore your Affections so far bribe your Judgment, as to put you upon the choice of a Wife, for Money or Beauty only, but for Religion, the best and strongest Marriage-knot; so strong, that it cannot be cut asunder; for, they that are thus joyned together, neither Life nor Death can part.

Never pawn your Honesty to please your Fancy.

If you marry, and live to have Children, and have any thing to give them, give them what you can spare while you are alive, or at last they will thank Death for it, and not you: If you have nothing to give them, (or whether

A good
Minister is
a Light,
and his
*Motto must
be Lucendo
per eo, or
that of the
Phoenix,
Dum pario,
per eo.*

*Qui sibi ne-
quam, cui
bonum!*

Heb. 13 4.

you have, or have not) leave them under God's Blessing, and you will leave them rich.

Δεῖναν
αὲν τὸ
λόγος δέν
διαφέρει
φάτυνται.

A Table, though never so richly adorn'd, and furnish'd with Food, differs (according to the Greek Proverb) nothing from a Manger: therefore, how meanly soever your Table is furnish'd with Food, let it be furnish'd with good Discourse, that all that come there, may fare (as of old they did at *Plato's* Banquets) the better for it afterwards.

Job 12.11.

The Ear trys Words, as the Mouth tastes Meat.

Pythag.

In two things the Philosopher says we are like to God; viz. in speaking the Truth, and in bestowing Benefits.

Titus 1.2.

God is a God of Truth, he cannot lye, and they that are like to him will not.

Isa. 63. 8.

Ps. 25. 8.

Exo. 34. 6.

God is good, and does good; he is abundant in it; and the more any exceed in Bounty, (which is Goodness enlarged) the

the more like to him they are.

Therefore,

When God enlarges his hand in Bounty to you, do you enlarge yours in Bounty to others. Charity may begin at home, but it must not end there.

Dr. Taylor's Advice to his Son was, that if God did bless him with the things of this World, he should count it his chiefest Riches, to be rich in Alms; and it will be your Wisdom to believe so: some indeed think it is the next way to be undone; for, what is thus given, they conclude is thrown away; but they are mistaken that think so: for it is a way, not only to secure what you have, but to encrease it, in that, whatever you thus give, you lend, and that not Prov. 28. to a Bankrupt, but to God, who 27. has all the Riches of Heaven and Prov. 19. Earth, and stands Principal in 17. that Bond which secures the payment back again of what you thus lend in this Life, and of something

thing better in the Life to come.

I had rather you should want an Estate, than a heart to be charitable; a Capacity this way to do good, than a Will or an Inclination to it.

The holy Scriptures contain'd in the old and new Testament, are

^{2 Tim. 3.} the Word of God, the Statute-book of Heaven, the Will of your heavenly Father, the Advice of Christ your heavenly Physician, Phil. 2.16. the Counsel of him your Advocate, ^{Act. 13.26} Rom 10.8. ^{2 Tim. 3.} salvation, the Word of Faith and ^{15.} Eph 1.13. Truth: therefore, Believe it firmly;

Here let the Ark of your Faith rest.

Read it daily and diligently, That you may find Christ the rich Treasure in this Field.

Hear it attentively:

^{A& 16.14} Heb. 2. 1. The more heed you give to what you hear, the more you will remember.

Love

Love it sincerely :

There is no Love like that
to God and his Word ; and
such as your Love is to his
Word, such is your Love
to him.

Meditate on it constantly : Psal. 1. 23

The Blessing is entail'd up-
on them that meditate on it
day and night.

Contend for it earnestly :

It is the Word of Faith, and Jude 3.
you must be a Defender of
it.

Obey it faithfully :

You neither read, hear, un-
derstand, nor believe aright,
any more than what you
practice.

Action is the best part of Jam. 1.
a Christian, and there is 22, 23.
no doing, like to that of
the Word.

The Work of Creation being יוקרשה ended on the seventh day, God Gen. 2. 2, 3.
rested on that day from all his He sancti-
Work which he had made, and fy'd it, or
bles- set it a-
part, and

appointed blessed the seventh day, and sanctified it to be a holy rest for his Worship.

He sanctified it by Institution, that the Jews might sanctifie it by Observation; he, by setting it apart to a holy use, that they might by keeping it so.

Now as the first day on which the work of Creation was finish'd was consecrated, and set apart for a holy Sabbath to God; so the first day on which the work of Redemption was perfected, was set apart as a holy rest unto him: that was (as *Athanasius* says) the end of the first Creation, and this the beginning of the second Creation: and as that was kept holy

Act. 20.7. to God, so this (as appears by the
1 Cor. 16. practice of the Apostles, and by
12. the universal Practice of the Christian
Rev. 1.10. Church) has ever since for many hundred Years been kept holy to him in the Christian Church, both by converted Jews and gentile Christians.

And

And I can assure you, from my own Observation, I never yet knew any, but, the more strict they were in the profession of Religion, the more strict they were in the Observation of this day.

Besides, there are two reasons to oblige you to the keeping of this day, that the Jews had not to oblige them to the keeping of their Sabbath; *viz.*

The Resurrection of Christ John 20.
from the dead on this day: and, Luke 24.
The Descension of the Holy Ghost.

Since then there are such Reasons to enforce the practice of it, let it be your great care to sanctifie this day, and that,

1. By ceasing

From all evil Works, which are *Sabbatum*
Sins on other days, and double *Sabbatum*.
Sins on this.

From all Works of Recreation *Sabbatum*
or Pleasure; *viz.* such as are not *Aurei Vi-*
natural and necessary, but voluntary and needless. *tuli.*

From

*Sabbatum
Tyri.*

From all Works of Labour, that are not Works of Necessity, Piety, or Mercy, nor tending thereunto.

2. By doing all the Works of Piety, both publick and private, which are the proper Works of this day ; and not barely doing of them, but by doing of them with Exactness, Constaney, and Delight.

Num.28.9 The Sacrifices of old were double on the Sabbath-day, and God requires more Service on this day than on others, and an extraordinary exercise of Grace in them.

Mat.12.7. less works of Necessity and Mercy (relating either to Man or Beast) intervene, it must be wholly devoted to him.

The Duties of the day are not all of a sort, but various ; there are all the means and ways of Communion with God on this day, to take off Tediums and promote Delights in them.

If

If you come with rejoicing, Ps. 122. 1.
you will go away so.

Christ's coming in the Flesh was the fulfilling of the Law, the coming down of his Spirit on this day was the fulfilling of the Gospel; then he took our Nature; on this, we were made Partakers of his; when he died, he shed his Blood effectually for our Justification; on this, he shed abroad his Spirit abundantly for our Sanctification; on this day he arose, and then his Spirit quicken'd his natural Body; on this day his Spirit descended, and quicken'd his mystical Body; when he ascended he carried our Nature up to Heaven; and on this day he sent down his Spirit to us. Now my Prayer for you shall be,

That the same Spirit that descended this day may sanctifie you, that you may sanctifie this day, and that you by it may be made holy, that you may keep this day holy to God that

176 Words to give to the Young Man.

that made it so, that keeping this day of rest here, you may at last be taken up into his Rest that remains for ever hereafter.

Heb. 2.9.

Live to the Honour of that worthy Name in which you were Jam. 2.7. baptiz'd, and by which you are called.

Baptism is a sacred Flood, sent, not to drown, but to save the World; but then you must be in Christ, (the Ark) and walk worthy of him, that, as you are in the Bond of the Covenant, you may be also under the Blessing of it.

1 Thess. 2.12.

The outward Baptism of Water, will avail you nothing, without the inward Baptism of the Spirit.

Mat. 3.11.

The Sacrament of the Lords Supper was instituted by Christ, and appointed as a standing Ordinance to the end of the World, for the commemoration of Christs Death, and his great Love in it, and for the Confirmation of all those

Matth.

those Blessings obtain'd by him,
to them that believe in him.

They only that are in the
Covenant, have a right to
the Seal of it.

Some seldom receive it, some
never, (living in a wilful breach
and contempt both of God's Law
and Mans) & some are careless and
negligent when they do receive.

But do you,

(1.) Duely attend upon it.

(2.) Come worthily to it.

i. Duely attend upon it.

While you live in the neglect of
it, you reject, not only motives,
but instituted means, to subdue
your Corruptions, and strengthen
your Graces ; question God's
Wisdom, as if he had ordain'd a
needless and superfluous thing ;
contemn Christ and his Love, as
if they were not worth the re-
membring, and live in disobedience
to a Gospel Command, and
thereby become liable to the
Wrath of God.

that made it so, that keeping this day of rest here, you may at last be taken up into his Rest that remains for ever hereafter.

Heb. 2. 9.

Jam. 2. 7.

Live to the Honour of that worthy Name in which you were baptiz'd, and by which you are called.

¹ Thess. 2.
12.

Baptism is a sacred Flood, sent, not to drown, but to save the World; but then you must be in Christ, (the Ark) and walk worthy of him, that, as you are in the Bond of the Covenant, you may be also under the Blessing of it.

Mat. 3. 11.

The outward Baptism of Water, will avail you nothing, without the inward Baptism of the Spirit.

Matth.

The Sacrament of the Lords Supper was instituted by Christ, and appointed as a standing Ordinance to the end of the World, for the commemoration of Christs Death, and his great Love in it, and for the Confirmation of all those

those Blessings obtain'd by him,
to them that believe in him.

They only that are in the
Covenant, have a right to
the Seal of it.

Some seldom receive it, some
never, (living in a wilful breach
and contempt both of God's Law
and Mans) & some are careless and
negligent when they do receive.

But do you,

(1.) Duely attend upon it.

(2.) Come worthily to it.

i. Duely attend upon it.

While you live in the neglect of
it, you reject, not only motives,
but instituted means, to subdue
your Corruptions, and strengthen
your Graces ; question God's
Wisdom, as if he had ordain'd a
needless and superfluous thing ;
contemn Christ and his Love, as
if they were not worth the re-
membring, and live in disobedience
to a Gospel Command, and
thereby become liable to the
Wrath of God.

Mat. 22. 3,
4, 5, 6, 7,
11, 12, 13.

He that came to the Feast without a wedding-garment was destroy'd, and so were they too that did not come.

2. Come worthily to it.

The Sacrament is a Feast, the Souls Exceedings; if you come not to it, you will starve your Soul; if you come unworthily you will poison it, eating Damnation

I Cor. 11. as surely as you eat Bread, and
¶ 29. drinking a Cup of Wrath instead of a Cup of Blessing; and therefore do what you can to come in a worthy manner; viz.

With hungering and thirsting after Righteousness.

Mat. 5. 6.
Luk. 15. 3.

*christus fide
digereundus.*

Unless you come empty, you will be sent away so.

With Faith, without which, though you eat, you will never be nourish'd.

You may touch the Body, but you will receive no Virtue from it.

With inflamed Love to God for giving Christ to you; and to

Christ, for offering up himself
for you. *as og* *discret* *and* *that*
to do

He is the Founder of the
Feast, and died to make it.

With a Heart deeply humbled
for Sin, that you may not crucifie
him afresh, but mourn over him, *Heb. 6. 6:*
who was crucified for you, and
by you.

A broken Saviour must be
received with a broken
Heart.

With Humility, and lowness
of mind, as unworthy of the
Crumbs that fall from his Table,
much more as a Guest to sit
there.

The more humble the more
welcome.

With Praise and Thanksgiving.

The Feast is all of free-cost,
and you can do no less than
take the Cup of Salvation, *Ps. 116. 13*
and bless him for it.

In the Sacrament Christ's death
is shewn forth, and in a holy
Conversation his Life; now,

N 2 when

when in that you have shewn forth his Death, go and shew forth his Life in the Holiness of yours, that it may appear, you have an interest in the Power of his Cross, as well as in the Merit of it.

Sin is an Impostor, it comes of a cheating kind, by the Fathers and Mothers side (*viz.* the Devil and your Heart, he is the Incubus and that the Womb.) The first Sin (by which you may judge of all the rest) came into the World by a cheat, and all (whether Angels or Men) that ever had any thing to do with it, have been Pro. 11.18 deceived by it ; your great wisdom therefore will be to understand the deceitfulness of Sin, and Heb. 3.13 to watch against it.

Gen. 3. 5, 6, 7. Our first Parents expected to be as Gods, but they became as Devils.

Unbelief is a Sin : That gave life to the first actual Sin, and ever since gives life to all,

all, and maintains the life of them; in the Judgment, as in a Castle; in the Heart, as in a Closet; and in the Life, as in a Trade.

All Grace acts in the strength of Faith, and all Sin in the strength of Unbelief.

A Sin that puts God in the Devil's place, and the Devil in God's: for,

By disbelieving God, you believe the Devil.

A Sin that binds the Guilt of all other Sins fast upon you, they deserve Punishment, but this binds you over to it.

Hell seems to be prepar'd on purpose for Unbelievers, and Hypocrites as the chief of Sinners.

I hope you have so much Faith Heb. 3.12.
as to believe this, that you may take heed, and beware of an evil Heart of Unbelief, in departing from the living God.

*Quanto
magis à
Deo rece-
dimus,
 tanto mi-
nus sumus.*

By going from a living God, will go to a killing Devil.

182 Words to give to the Young Man

Pambō was thirty years (as he says) learning how to rule his Tongue, and yet had not perfectly learn'd that Lesson : and Saint James tells us, the Tongue is an unctuous Member, not easily tamed ; yet an endeavour to do it is not more difficult than necessary,

Jam. 3. 8. for, without it your Religion is
1. 26. vain.

The Sins of the Tongue are many ; but I shall here only advise you in an especial manner to beware of three ;

Of Swearing. Of Censuring. Of Lying. Of Swearing.

Pl. 57. 8. The Tongue of Man is call'd
108. 1. his Glory, not only as it is one of
the Excellencies and Prerogatives
of Man over other Creatures, by
this to express his mind ; but as
it is an Instrument ordain'd for the
setting forth of Gods glory. When
thus employ'd, it is his Honour ;
but

but when in cursing and swearing, it is a Shame and Reproach unto him, and a Dishonour to God, who has by this put such an Honour upon him above all earthly Creatures.

I hope you will never meet with a Temptation to this Sin, nor much need any caution from me against it : but since you live in an Age in which this Sin is as common as it is notorious and abominable, you will do well to remember the Threatnings denounc'd by God against this Sin, and the Judgments inflicted upon them that have been guilty of it ; how vile and contemptible it will make you in the Eyes of all that are sober and vertuous ; that it will by this manifestly appear, that you are rotter at the heart ; (for out of the abundance of the Heart the Mouth speaks) that Luk.6.45. your Mouth is full of deadly Poyson (an unlikely place, one would think, to look for Poyson in) and Jam. 3. 8.

that your Tongue is set on fire of Hell, that sends forth a stench worse than that of the Fire and Brimstone there, and will at last for ever torment you there : for, as rich men by frequent swearing, may, by the Laws of Man (if duly executed) swear themselves into Beggary ; so both Rich and Poor will, by the Law of God, swear themselves into Hell.

Every Swearer loses his Soul for nothing : other Sins have some Pleasure or Profit attending them, but this has neither.

2. Censuring.

Many (as *Seneca* complain'd in his time some did) make more use of Spectacles than Looking-glasses to behold others Faults more than their own. They read men (as they read Books) only to espy out their Faults ; they feed (like flies) not on their sound, but sore part, and make their Sins either matter of their Triumph or Censure : but it is great Folly for you (or any)

so to do ; for, did you but consider how liable you are to the same, or worse Temptations, and how much by nature you are inclin'd to yield to them, you would not.

God's Judgment begins at his own House, but yours must begin at your own Heart ; there it must begin, and there it must end too : be not therefore (as the *Lamia*) quick-sighted abroad to see the Faults of others, and blind at home, not to see your own ; but behold your own more than theirs ; or rather, your own, and not theirs ; that you may not (with the *Pharisee*) accuse them, but (with the *Publican*) condemn your self.

The better any are, the less severe they will be to others, and the more to themselves.

Matthew is call'd *Levi* by all the other Evangelists ; but he calls himself, *Matthew* the Mat. 10.3. Publican.

3. Lying.

A Lyer (as one says) is one that defies God, and shrinks at Man, but hated of both. Therefore,

Do not lye at any time :

For though Truth is not to be spoken at all times, yet there is no time for a Lye.

Do not lye upon any account :

No not in jest ; for, (as *Solomon* said to one lying in jest) if you approve and practise it in jest, you will soon find it in earnest in all your Actions.

Do not lie for any thing, no not for the greatest Advantage.

Austin profess'd, he would not tell a Lye to gain Heaven.

Do not lye to any one ;

No not to the Devil, to whose Nature it is most suitable.

Do not lye for any one :

Not for a Friend ; for it is no true Friendship, to be false

false to the Truth for a Friends sake.

Not for Truth it self; for Truth can never be upheld with a Lye.

No not for the God of Job.13.7.
Truth; for it is a Sin to speak wickedly for God himself.

But ever speak the Truth of *Veritas* your Mind, though you may not *entis, mentis.* at all times be able to speak to the Truth of Things; that it may appear you are a Child of God (the Deut.32.4 God of Truth) and not of the Devil, who is the Father both of Joh.8.44. Eyes and Lyers.

By Perjury you exceed the Devil; and by lying you imitate him.

Plato wrote over his School,
Let none enter in here that is not a Mn̄tis & Geometrician; and Christ admits *μὴ γνωρίζεις.* none into his, but such as deny themselves: a bare Profession of Matt.16. Christ is not enough, unless you ^{24.} follow him; nor following him, unless

unless you deny your self for him. If therefore, you either profess, or desire to be a Disciple of Christ, you must live in the daily exercise of self-denial, *viz.* both of righteous and sinful self; the first in respect of Dependance, the latter in respect of Communion; one comparatively, the other absolutely.

*Philip. 3.
8, 9.
Eph. 5.11.*

If the Foundation be not good, whatever you build upon it will fall to the ground.

Macrobius honour'd *Hippocrates* with this Title, *That he could neither deceive, nor be deceived*; but you live in an Age, wherein you will find many skilful in the art of Deceiving; and your tender Years, and want of Experience, may not be Armour of Proof against their Wiles: therefore, try your seeming Friends before you trust them (as some do their Vessels, first with Water, and then with Wine) and never expect much from them, and you will

will never be deceived by them.

Trajan advis'd his Master to tell him of his Faults ; saying , He would not be angry with him for it, but with himself for deserving it. *Alexander* turn'd away a Philosopher for not doing of it , as one that was either a Knave or a Fool. And if you rightly understand your self, you will esteem them as your best Friends, that are Enemies to your Vices.

*Aut errores
non intelligi-
giis, & insi-
piens, aut
si intelligi-
adulator,
quia non re-
prehendit.*

It is better (according to the Greek Proverb) to fall among Crows than Flatterers ; for, they will not eat you until you are dead, but these will eat you up while you are alive.

There are but two ways by which you are ever like to hear of your Faults ; viz. either by the Reproach of a bitter Enemy, or the Reproof of a faithful Friend ; confute the first by your Life, and make him a Lyer ; be thankful to the other, and receive it as a kindness.

190 Words to give to the Young Man

Ps. 141.5.

Pro. 17.17

A Friend loves at all times,
but never more than when
reproving.

When you hear of any Com-
mendation given you, enquire
who they were that prais'd you;
if Vertuous, make good their
Words; if Vicious, suspect your
self.

What Evil have I done, said
Socrates, that this bad man
commends me?

The *Rabbins* have a Saying, that
we must fly to Mount Gerizim,
but creep up to Mount Ebal; that
is, we must be swift to Mercy,
and slow to Anger: and it will be
your Wisdom to do so.

Passion is a short Madness;
it may pass through a wise
man's Heart, but rests no
where but in a Fool's.

What is one man's Duty, may
be another man's Sin; and what
Pr. 26. 4,5 is lawful at one time, may not be
lawful at another; it will be your
Wisdom therefore, to understand
your

your Duty, the proper season of it, and to do it.

Duty must be done, though Safety be hazarded by it.

Make that out of Question that ought to be matter of the greatest Question; viz. Whether Christ ^{2 Cor.} be in you; if Christ is not, the ^{13. 5.} Devil is; but if Christ is, then ^{2 Cor. 5. 1} you are a new Creature.

Then Christ is formed in you, when you are conformed to the Image of ^{Rom. 8. 29} him.

There are some that pray, but ^{Prov. 28. 9} turn away their Ear from God's Law; and some that never pray (they turn away both Ear and Mouth from God) the first are Hypocrites, the latter Atheists: Mat. 23. none are good that do not pray, ^{14.} nor any, that do no more; for, Hypocrites pray, though not always: therefore neither neglect ^{Job 27. 10} Prayer, nor trust in it; be not false to your Profession of Religion by living without Prayer, nor false

192 *Words to give to the Young Man*

false to your Prayers, by living contrary to them ; but own that in your Life that you do in your Prayers ; for, Prayer is not only a means to get good, but an Engagement to be so.

*Domine
fac me in
iis conse-
quendis o-
peram collo-
care, pro
quibus ob-
tinendis fo-
lio adie-
cere.*

*Sir Thomas
More's
Prayer.*

Daily Prayer is as necessary for your Soul, as daily Bread for your Body.

Some live as if there was no Heaven, and some, as if they desir'd no other Heaven but what is here, (no Paradise, but an earthly one;) but do you live in the belief of it, and have your Conversation there while you are here, that you may be there when you shall be here no more.

*Joh. 14.23
Heb. 12.14*

A heavenly Conversation will at last bring you to a heavenly Habitation.

Some believe there is no Hell, some think there is none but a guilty Conscience, (and if it were true, that will be bad enough,) some fear no other Hell but Poverty, and some will not think of

of Hell, lest melancholy Thoughts should drive them to Despair ; but do you ever fear Hell, that you may never feel it.

Christ's own Disciples Mat. 10.
were bid to fear Hell,^{28.}
and did good ; and bad
think more of it ; both
might be better.

Do nothing against Conscience
truly inlightned.

You cannot have a better Friend (next God) than Conscience, nor a better Jury to acquit you ; therefore keep that your Friend whoever is your Enemy ; Peace there, though you have none any where else ; if you do not, you may want a Friend when you will most need him : Conscientia est anima pedagogus, ante peccatum frumentum, post peccatum flagellum.

At the day of Judgment, when the Mouth of Conscience shall be open, yours will be shut.

Matt. 22.
12.

O You

194 Words to give to the Young Man

Job 5.7. You live in a World full of Troubles ; and there is but little (if any thing) else, that you can be sure of ; it will be your Wisdom therefore to expect them, and prepare for them before they come, and patiently to bear them when they do.

If you fly the Cross, you may lose the Crown.

The things of this World are requisite, that none should undervalue them ; but momentary, that none should over-prize them : love them therefore as if you did not love them, and live above them while you live in the Enjoyment of them.

1 Cor. 7.
30, 31. It is Folly to love any thing much, that you cannot love long.

Eph.4.14. Be established in the Truth, that you may not be blown about with every Wind of Doctrine.

Di-

Distraction of Mind is sad,
but Distraction of Judgment
is worse.

Engage not in any thing in
which you cannot expect God's
Blessing ; nor ever expect any
Blessing from him in any thing, in
which you are not first counselled
by him.

In all your ways acknowledge Pro. 3. 6.
him, and he will direct your Paths.

Be just to all, and deceive
none ; if you do, you will deceive
your self most of all.

Honesty is the best Po-
licy.

Patiently bear Reproaches. At
the day of Judgment there will Luke 6.
be a Resurrection of Names as ^{22, 23.}
well as of Bodies, and then all Jude 15.
things shall be set right.

Heartily forgive Injuries ; if Mat. 18.
you do not, you will do a greater ^{35.}
Injury to your self. It is no Pride
to refuse to act below your self:

O 2 you

you ought therefore to be sensible of them, and to make them, whoever they are, sensible of their Evil, that have injured you ; but you must not revenge it : not to be sensible, is brutish ; to revenge is devilish.

A wise Man will make better use of his Foes, than a Fool can of his Friends.

Never forget a Kindness you receive , nor remember any you have done to another.

*Hac benefi-
ciū inter du-
os lex est,
Alter obti-
nisci debet
dati statim,
alter accep-
ti nunquam
Bona agere
& mala pa-
ti, regium
est.*

*Ps 119.31
Ps. 63.
19 29.*

The first is Ingratitude, the latter is a Εμπορία
μᾶλλον
ἢ χάρις. Merchandize rather than a Gift.

Be more afraid to be evil, than to be seen to be so ; and more asham'd not to do good, than to be reproach'd for doing of it.

You may deprecate Shame, and complain of it too, (*David* did both;) but you must not, either shun, or fly from Duty, to avoid it.

Live

Live the Life of Faith here, if you would live the Life of Sight hereafter, and evidence your Faith by your Works; for, it is no more, without them, than Jam. 2. 26. Fire is without Heat and Light.

They are none of Abraham's Children, that do not Abraham's Works. Job 3. 29.

Live above the inordinate love of Life, and sinful fear of Death; and that you may, make all sure before you die; that when you come to dye, you may have nothing else to do, but to dyc.

*Pulchra res est, consummasse
vitam ante mortem.*

Constantine gave it as his chiefest Instruction to his Children, that they shoule prefer the Knowledge of God, and his holy Religion, above worldly Wealth, yea above the Empire; and it will be your Wisdom to value it above all the Riches and Honours of this World: certainly there is

O·3 great

198 Words to give to the Young Man

great Excellency in Religion, in that, the Enemies of it so often put on a form of it, its Friends (notwithstanding all hazards) so much own it, and appear for it, and God (who is glorious in Holiness) so much commends it, and approves of it; let your esteem therefore be of all Persons, for the Religion you find in them; if God does so, well may you do it too.

*Tantus quis est, que est, quantum a-
pud Deum.*

Pro. 12.26

It is Religion, more than Blood, that ennobles; for, *The Righteous is more excellent than his Neighbour*; viz. indefinitely, whether rich, or poor.

Ps. 111.10

The Fear of the Lord is the beginning of Wisdom, the Foundation of all Religion, a good Sollicitor to Devotion, and a great help against Formality in it; a Preserver of Innocency, and an especial Remedy against hardness of Heart; (Fear, in a natural sense,

*Custos In-
nocentie.*

Isa. 6c. 5.

sense, contracts the Heart ; but in a spiritual sense, enlarges it) a Grace like the sense of touching, that (as the Philosopher says) is first in being, of greatest use, and of longest continuance.

*Oriu primum
us max-
mus durati-
one ultimum.*

Servile Fear arises from Hatred to God ; filial Fear arises from Love to him ; they that fear God, and do not love him, hate him because they fear him ; but the more any love God, the more they reverence and fear him.

God is to be fear'd, as well as lov'd and prais'd for his Goodness ; and your Duty is as much to fear him, as to rejoice and trust in him.

Hos. 3. 5.

Ps. 76. 11.

*Nemo meli-
us diligit
quam qui
maxime
veretur of-
fendere.
Salvian.*

His Mercy is from everlasting to everlasting upon them that fear him, and his Curse against them that do not ; so that if you are above his Fear, you are under his Curse ; and if here you do not tremble before him with an obediential Fear, you shall hereafter,

200° *Words to give to the Young Man*

to all eternity, with a devilish one.

Fear God, and you need not fear any thing but him, and for him.

Chuse God for your Portion, and you can never want.

You are proud, and think too well of your self, if you cannot be content in any condition with him; and of a low and base Spirit, if you can be satisfied with a whole World without him.

More you need not, and less will not do.

Renew your Repentance before him daily, and beg Pardon and Remission of all your Sins, (as to Kind, Degree, and Aggravation) that, as the Morning Cloud, they may soon vanish & disappear; beg the powerful Aid and Assistance of his Grace, which is sufficient for you, that Bounds may be set to the raging Sea of Sin, that it may never overflow your Banks, and a daily encrease of Grace from him

him (who is the God of all Grace) that your way may be as the Morning-light shining more and more unto the perfect day.

Pro. 4.18.

You were never good, if you think you are good enough; nor have any Grace, if you think you want none.

Live up to that Profession you make of God, to that Communion you have with him, and those Duties you perform to him, that it may appear you have Truth in the inward parts, and are sound at the root.

Ps. 51. 6.
Deut. 32. 4
Jer. 5. 3.

He is a God of Truth, and his Eyes are upon the Truth.

Let a Zeal for his Glory be writ upon your Heart, that you may honour him in all your ways to him, and acknowledge him in all his ways to you both, of Mercy and Judgment, with Thankfulness and Humility.

Do

202 Words to give to the Young Man

Do his Will cheerfully, and bear it patiently ; bless him for what you have, and depend upon him for what you want ; live upon him as your happiness, and to him as your end ; thus living to him here, you will live for ever with him hereafter.

This is the Advice of your earthly Father, from his, and your heavenly Father, and if diligently observ'd by you, though you may lose me your earthly Father, you will never be without the teaching Guidance, Counsel, Care, and Blessing of God, your heavenly Father.

PL 27.10.

Arab. Pro.

*Non est orphanus, cui mortuus
est parens, sed qui scientiam
non habet, nec mores.*



ERRATA.

The three last lines in page 38. should have
been the three first in page 39.

The two last lines in page 39. should have
been in a Parenthesis two lines above

Emmett in the fourth line of page 39.
Should have been set in the Margin.

Page 68. line 12. for connected, read conver-
ting.

Page 79. line 2. leave out And.